



The Improvement Era

August 1958

ERA

Thank You, Miss Utah-

Every One of You!



Meet lovely Miss Utah for 1958—radiant Janet Secor—with her pretty attendants, Miss Joan Mathews and Miss Doralee Durham, shown shortly after the Coronation ceremonies in the Lafayette Ballroom at the Hotel Utah in Salt Lake City, June 10th, 1958.

Nearly two hundred Miss Utah contestants and forty-two finalists participated in the recent KSL Radio-sponsored "Miss Utah Pageant"—and the Big K takes this opportunity of saying an appreciative "Thank you!" to all of these beautiful and lovely Utah girls. Sixteen Miss Utah Pageants were held at key points throughout the state to select regional finalists; and KSL Radio - Miss Utah teams covered them all, in person and on the air, for the benefit of the vast KSL Radio listening audience. Gorgeous Miss Secor, having already won a number of awards with the title, goes to Atlantic City, September 1st to represent Utah in the Miss America Pageant . . . and everybody in Utah is wishing her the very best!



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Exploring the Universe

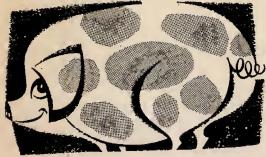
by Dr. Franklin S. Harris, Jr.

Corn

Corn, one of the oldest words in Germanic languages, is often applied to the principal crop of a region. In England *corn* refers to wheat, in Scotland and Ireland to oats, in Australia and the United States to maize, and in Germany to rye.



The Efficient Animal



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David O. McKay and Richard L. Evans, *Editors*; Doyle L. Green, *Managing Editor*; Marba C. Josephson, *Associate Managing Editor*; Elizabeth J. Moffitt, *Production Editor*; Albert L. Zobell, Jr., *Research Editor*; Gordon T. Allred, *Editorial Associate*; Ralph Reynolds and Ed Maryon, *Art Directors*.

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Cover—Artist Anton Dorph has caught the incident recorded in the twenty-second chapter of Matthew: "Render unto Caesar." This detail of the painting in full-color is by Camera Clix.



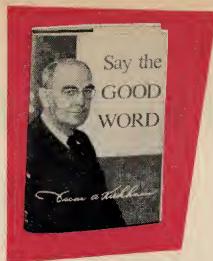
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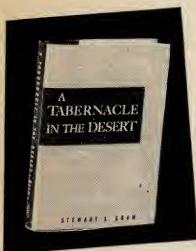
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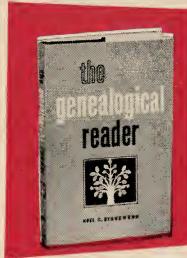


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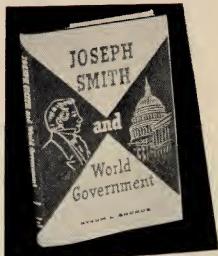
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These Times

The Forty-ninth State

by Dr. G. Homer Durham
Vice-President, University of Utah

The flag of the United States of America now contains forty-nine stars. July 1958 marked the entry into the American Federal Union of the new state of Alaska. A new source of life thus enters the American Republic. Not since 1912, when Arizona and New Mexico were admitted, has such an event taken place. There has always been tremendous stimulus and impulse given American institutions by the provision of the Constitution that states, in Article IV, Section 3, "New states may be admitted by the Congress into this union. . . ."

Alaska was acquired by purchase from Russia in 1867. The purchase, arranged by Secretary of State William A. Seward, was made pursuant to treaty. The amount of \$7,200,000 was involved. Now, with approximately 210,000 people, Alaska enters the Union as state number forty-nine.

What are some of the consequences?

1. The vitality of the American Federal Republic will be demonstrated throughout the world. The lessons of admitting a new state, of growth, will not be lost to other peoples, in Europe, Asia, and Africa.

2. The effects on the Soviet Union will be salutary. Little Diomede Island is only two miles from Soviet territory. The Soviets are aware of the tremendous military establishments constructed in Alaska in the past fifteen years. Now that Alaska is a state and an integral part of the USA as such, the Russians, who respect strength, cannot help being impressed.

3. The obstacles that have blocked the admission of Hawaii may be lessened. Alaska, from the standpoint of air and missile strategy, has greater significance in modern developments than the Hawaiian Islands in the days of sea power alone. The presence in Alaska of Aleuts, Eskimos, and Indians comprising one-sixth of the population, will

serve to impress those who opposed the admission of Hawaii on racial grounds. The admission of Hawaii, with its variety of peoples, would add tremendously to the prestige of the United States in Asia and Africa.

4. We may expect increased communications to be opened between the State of Alaska and the rest of the United States. Canada must be appreciated, and understood and respected in this development. Canada is a most important neighbor. Americans, wishing this summer to drive to Alaska, must not look at Canada as a piece of "unpaved highway," separating Fairbanks, and Havre, Montana. Rather, it is a great, powerful, and properly significant, a proud and loyal neighbor. The present Alaskan highway is unpaved through Canada. But we can expect that it will be paved in the near future! This in itself will help promote and test American-Canadian relationships.

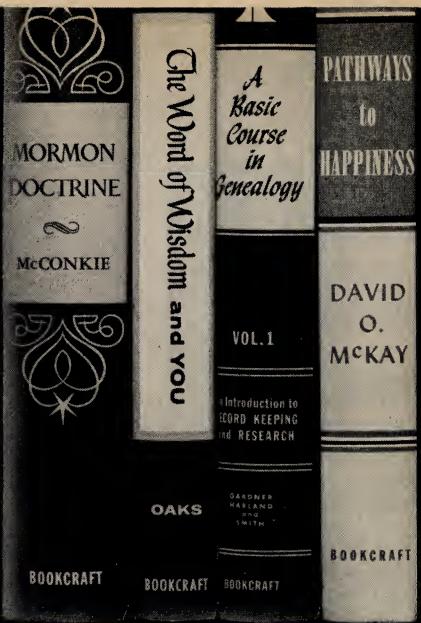
5. American presidential elections will take on new flavor. Alaska will have at least three electoral votes. Nominees or their representatives will have an added area in which to campaign.

6. There will be two new United States senators from Alaska. The size of the Senate will increase from 96 to 98. New voices, reporting new problems and wider horizons for America and the world, will be heard.

7. In 1910 Congress decided to hold the size of the House of Representatives to 435. Alaska, with one new Congressman, will temporarily, at least, increase the House of Representatives to 436. After the 1960 census, Congress will be faced with the problem of reapportionment.

8. Alaska will undergo new and tremendous development as a result of statehood. Texas and Texans may become somewhat self-conscious. They are no longer the "biggest" (Continued on page 619)

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The Church Moves On

March 1958

30 Elder Keith M. Taylor sustained as president of Houston (Texas) Stake, succeeding President Melvin M. Gillie. President Taylor was serving as President Gillie's second counselor. Elder Wayne L. Stevens was retained as first counselor; Elder Everend Leland Jacobson was sustained as second counselor.

April 1958

6 Elder Joseph T. Bentley was sustained as general superintendent of the Young Men's Mutual Improvement Association, succeeding General Superintendent Elbert R. Curtis. General Superintendent Bentley's assistants were not announced. General Superintendent Curtis and his co-workers will carry the work until after June conference.

The semi-annual conference of the Deseret Sunday School Union was conducted in the Salt Lake Tabernacle.

10 Elder Hugh B. Brown, recently sustained as a member of the Council of the Twelve, was ordained an Apostle by President David O. McKay at the regular weekly temple meeting. President McKay also set apart Elders Gordon B. Hinckley and Henry D. Taylor as Assistants to the Council of the Twelve, and Elder Albert Theodore Tuttle as a member of the First Council of the Seventy.

11 President David O. McKay and his party departed from Salt Lake City for southern California, where they will board a plane for New Zealand and the dedications of the temple and college.

12 Mrs. Ruth May Fox, former president of the Young Women's Mutual Improvement Association, and Utah's oldest resident, died at the age of 104.

13 Bishop Thorpe B. Isaacson of the Presiding Bishopric spoke on the topic "Be Ye Men of Faith" on the "Faith in Action" radio series of the National Broadcasting Company.

Utah State University Stake was formed with membership of students living away from home and married students and their families attending the Logan institution. Elder Reed Bullen was sustained as president of the stake and Elders Wendell O. Rich and Reynold K. Watkins were sustained as counselors. The

stake, the 259th now functioning in the Church, the second for college students (the first one being at Brigham Young University), was organized under the direction of Elder Henry D. Moyle of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve. The stake began operation with five wards.

Elder J. Earl Garrett, former second counselor of the Glendale (California) Stake, sustained as first counselor, succeeding Elder Harry V. Brooks, who was recently called to preside in the Hawaii Mission. Elder Alton C. Wickman sustained as the new second counselor.

Elder Roy E. Gibson sustained as second counselor in the presidency of the Juab (Utah) Stake, succeeding Elder G. Ray Burtenshaw.

17 President David O. McKay and his party arrived in Auckland, New Zealand, en route to the temple dedication.

20 President David O. McKay dedicated the New Zealand Temple at Hamilton, New Zealand.

Bountiful North Stake created from portions of Bountiful (Utah) Stake with Elder Henry E. Peterson sustained as president and Elders Myron O. Bangerter and Frank D. Eggett sustained as counselors. Wards included in the Bountiful North Stake are Bountiful Fifth, Tenth, Twelfth, Thirteenth; West Bountiful and West Bountiful Second. This is the 260th stake now functioning in the Church. The division was effected under the direction of Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve.

San Diego East Stake created from portions of San Diego (California) Stake with Elder Cecil Ivan Burningham sustained as stake president and Elders David Sherman Price and John C. Wallace as counselors. Wards included in the new stake are Chula Vista, El Cajon, La Mesa, National City, San Diego Second, and San Diego Ninth. Branches are Spanish American and Tijuana. This is the 261st stake now functioning in the Church. The division was effected by Elder LeGrand Richards of the Council of the Twelve and Patriarch Eldred G. Smith.

Bountiful South Stake created from portions of Bountiful and South Davis (Utah) stakes, with Elder Ward C. Holbrook sustained as stake president and Elders M. Newell Tingey and Delmont Hayes sustained as counselors. Wards of this stake are Bountiful Second, Fourth, Seventh, Eighth, Fourteenth, and Fifteenth. The division was effected by Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve. This is the 262nd stake now functioning in the Church.

Elder Stanford G. Smith sustained as president of Bountiful Stake with Elders S. Lawrence Moss and Russell H. Sheffield as counselors. They succeed President Thomas Amby Briggs and his counselors, Elders Horace P. Beesley and Roy Miller.

Elder Kenneth T. Calder, second counselor in the San Diego Stake presidency, sustained as first counselor to President Barry P. Knudson, succeeding Elder Daniel Kristjanson. Elder Chester J. Cannon sustained as second counselor.

Elder C. Wallace Rollins sustained as president of South Davis Stake with Elders Alma D. Eakle and Lloyd R. Hicken as his counselors. They succeed President Ward C. Holbrook and his counselors, Elders Arthur T. Morley and M. Newell Tingey.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Vallejo Ward-Vallejo Second Ward, Santa Rosa (California) Stake.

23 Final dedicatory services at the New Zealand Temple were conducted by President David O. McKay.

(Continued on page 572)

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Letters and Reports

EXPLORER POST 46 HONORED



Twenty-two Silver Explorer Awards at one Court of Honor have been given to Explorer Post 46—young men residing in Harrisville Ward, Farr West (Utah) Stake. This could well be a national record for a post with a membership of thirty. It comprises every young man in the ward—including nonmembers.

Almost fifty percent of this post are also Eagle Scouts and more will receive their Eagle awards. Of the twenty-two who received their Silver Explorer awards, about seventy-five percent have their Aaronic

Priesthood individual awards.

In the picture are front row: Ray Anderson, committeeman; Norman Anderson, Joe Stromberg, Lynn Wheeler, Ronald Larsen, Boyd Crowther, Neil Christensen, Tharan Crowther, Tom Magee, Bill Godfrey, Lynn Satterthwaite; back row: Richard Barth, committeeman; Bean H. Parker, post adviser; Kent Slater, Lynn Edwards, Lyle Haveren, Dee Harmston, Wayne Wheeler, Mark Alfred, Richard Seager, Richard Thompson, and Brent Satterthwaite.

Memphis Naval Air Station
Memphis, Tennessee

Dear Editors:

The first thing I want to mention here is to thank President David O. McKay for his fine Era articles and to let him know that we, the young people of the Church, are indeed grateful for the guidance and inspiration we receive from his fine examples of Christian living. These articles contain a great many fine building blocks that are essential to a true and lasting testimony of God.

The article which interested me in particular was the one in the February issue, "The Prodigal Son." I, along with thousands of other young people away from home, know how easy it is to become just such a person as mentioned in this parable. When we are away from home and constant parental guidance, we begin to realize that we must choose for ourselves the life we are to live. The path we choose may very well be our downfall or it may become one that leads us to celestial reward. Therefore, I sincerely hope and pray that we, the people of this great and

everlasting Church, will take a lesson from President McKay's heaven-directed words and live an example such as his the rest of our days.

Sincerely,
Jack R. Kindall, USN

Rockport, Wash.

Dear Sir:

Since I received my first issue of the Era in 1953 I have always looked forward to its coming and I would hate to miss an issue now.

As a convert, I have found the Era most valuable in helping build and maintain my testimony. I have particularly valued articles by Hugh Nibley and Milton R. Hunter and Joseph Fielding Smith's "Answers to Gospel Questions." The new series of articles pertaining to the ward teaching lessons I also find most helpful.

Sincerely,
Donald L. MacDonald

Grand Turk Island, Florida

Dear Editors:

Except for occasional visits to the mainland, where I can meet with the few friendly and warm-hearted Saints living in the Melbourne, Florida area, my only connection with the Church is the standard works and The Improvement Era, with its messages of inspiration and guidance. A few times I have received the evening Tabernacle choir broadcast which, though very weak, is as joyous to hear as angels' voices.

Sincerely yours,
Robert H. Christensen
RCA Pan Am. Airways
Patrick AFB, Florida

Hiroshima City, Japan

Dear Editors:

I was very pleased to receive your card informing the Era to be sent as gift. I wish to express my deepest and most sincere thanks for the wonderful magazine. I have never seen such a beautiful and instructive magazine. It is true that I cannot understand the articles as well as you American people, and for the first time I had to consult dictionary so often that I was tired, but I have become able to read rather easily.

I translated President David O. McKay's editorial and read for my friends and my family. I (appreciated) The Dead Sea Scrolls and their significance for LDS and MIA reading course Jesus the Christ. I enjoyed Christinas in the Holy Lands and the Era is a good way to help me get a wider scope of the work done by the Church. I am very sorry that I cannot express my feeling and gratitude freely in my poor English. Please forgive me many mistakes and impoliteness I may make in writing letter.

Sincerely yours,
Nobuko Suzuoka

P.S. I read "Woman of Courage" by Marla C. Josephson in Improvement Era, March 1957. I was so deeply impressed about her. It has been my long cherished hope to read the book by Dcta Petersen Neeley. I saw the advertisement in the Era November 1957, and asked the missionary to get the book for me.

(Continued on page 570)



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Letters and Reports

(Continued)

Lausanne, (Vaud) Suisse

Dear Brethren,

May I stress my appreciation for The Improvement Era. Indeed, it is heartily accepted and warmly welcomed each month as it brings the inspired messages and thoughts from our Church Authorities.

It gives the missionary current contact with the Church, thus becoming a solid guide both spiritually and temporally. Every missionary should have his own personal copy. It is not a magazine to be skimmed through and discarded, but read and cherished.

I am grateful for the effort of my bishop in seeing that I received a year's subscription.

Sincerely,
Elder Lowell Kendrick

Osage, Wyoming

Dear Brethren:

I recently received my first copies of The Improvement Era since 1951. I was impressed with the beauty of the issues. The changes you've made certainly are becoming, but most of all I was impressed with the spirit of the magazine. It's beautiful. I'm sorry I've lost two years of Improvement Era from my life.

May the Lord continue to bless you.
Thank you,

Sincerely,
Mrs. Mickey Clark

New Brunswick, New Jersey

Dear Editors:

What with much absence and other matters I have just today taken time to read The Improvement Era's first article by Chief Skousen. His approach is most sensible and he writes well. This should provide the Era with an outstanding series and should make a popular book. I shall hope when the series is completed to be able to read them all.

Thanks for your thoughtfulness in letting me see this. Hope we shall again be crossing paths soon.

Sincerely,
Wheeler McMillen
Chairman, Relationships
Committee
National Council B.S.A.

Minneapolis, Minn.

Dear Editors:

I find the Era invaluable as reference material throughout the year in teaching Sunday School. In addition it is about the only way we have to keep in touch with the Church throughout the world on a regular basis. In my estimation the value of the Era grows with each copy that is added to my library. Keep up the wonderful work. May the Lord bless you all in your work.

Sincerely,
J. Earl Faulkner
Dept. of Math. It.
University of Minn.

We must look at the space age through eyes like these



One day they'll come to focus on a career—in science... law... philosophy... medicine... engineering... the arts.

To prepare our youth in these challenging times, help is needed as never before say educators. Many companies are responding with financial and other aid.

Standard long ago recognized its obligation as a good citizen to help support our education system and for 20 years has encouraged and assisted young minds to explore the wide field of learning. We have helped hundreds of students attend college, 241 this year alone. Included in our program are scholarships, graduate fellowships in engineering, science and business plus financial aid to university departments concerned... broad projects in basic research... outright money gifts to schools.

Besides these, a program of "learn by doing" kits, film strips, motion pictures, booklets have been used and acclaimed by teachers. To millions of children, the Standard School Broadcast has long meant an opportunity to hear and enjoy good music. All of these projects are continuing.

Worthwhile? We think so, because one of the most productive investments is in human beings—those who in time to come will take over responsibilities in industry and in our nation.

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1968
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1958
3,000,000



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The Church Moves On

(Continued)

25 President David O. McKay dedicated the new Church college of New Zealand.

27 President David O. McKay dedicated the chapel of the Tamaki Branch, New Zealand Mission.

Yuma Stake organized from portions of the California Mission with Elder Marion Turley sustained as president and Elders Donald D. Westover and Robert L. Sessions sustained as counselors. The stake has the Yuma, Yuma Second, Wellton wards and Parker Branch in Arizona, and Blythe, Brawley, El Centro wards, and Calexico Branch in California. Dependent Branches from the Indian Mission will be attached to the Yuma and Yuma Second wards. This stake, the 263rd in the Church, was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve, Elder Eldred G. Smith, Patriarch to the Church, and Elder Henry D. Taylor, Assistant to the Council of the Twelve.

May 1958

1 The First Presidency announced the appointment of Elder James Dennis as director of the New Zealand Temple bureau of information. At the time of this appointment he was serving a labor mission in New Zealand. His home is in southern California.

3 The appointment of Anne Bennion to membership on the Young Women's Mutual Improvement Association general board was announced.

4 President David O. McKay dedicated the chapel of the Suva Branch, Fiji Islands.

8 It was announced that General Superintendent Joseph T. Bentley of the Young Men's Mutual Improvement Association had selected his assistant superintendents with the approval of the First Presidency. They are Elder Alvin R. Dyer, currently serving as president of the Central States Mission, and Elder G. Carlos Smith, Jr., president of the Holladay Stake.

10 The black-topping of the parking lot and the resurfacing of some of the clay infiels are some of the improvements to be made at the George Q. Morris softball park, it was announced. The unique four-diamond park is the home of the Church softball teams in the Salt Lake area, and the site of the all-Church softball tournaments in August.

11 Appropriate Mother's Day programs were held throughout the Church.

Elder Richard L. Evans of the Council of the Twelve dedicated the chapel of the Central Park-North Central Park wards, South Salt Lake Stake.

Elder G. Stanley Brewer sustained as second counselor in the Mount Ogden (Utah) Stake presidency, succeeding Elder William S. Moyes.

12 The First Presidency announced the appointment of Elder Parley A. Arave as president of the Western Canadian Mission, succeeding President Moroni M. Larson. President Arave has been president of the Blackfoot (Idaho) Stake since 1949, and has been a member of that stake presidency since 1942. Sister Arave will accompany him to his field of labor. They have one married daughter.

Bookrack



... ADD TO YOUR FAITH VIRTUE

Mark E. Petersen. *Deseret Book Company, Salt Lake City. 1958. 19 pages. 35c.*

In a straightforward and convincing manner Elder Mark E. Petersen of the Council of the Twelve hits at the root of all spirituality: virtue. As he states succinctly in the first part of his appeal,

"Without virtue there is no purity. Without purity there is no strength. Without strength there is no character.

Without character there is no spirituality.

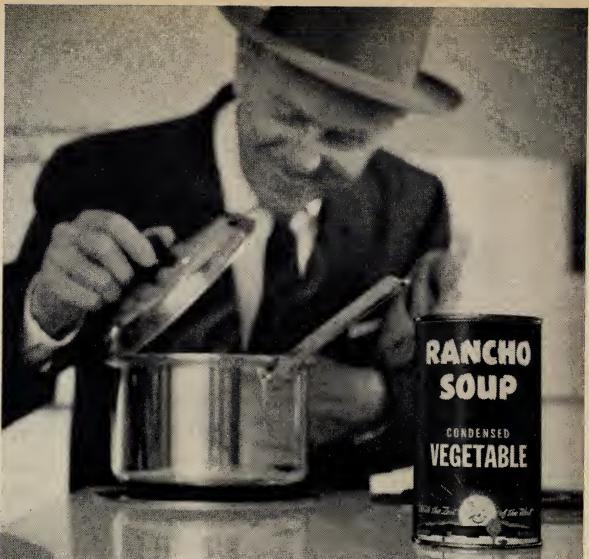
Without spirituality, there is no salvation in the Kingdom of God."

All teachers and parents should be grateful to have this plea made available for them to give to their young people.—M. C. J.

THE CANDLE OF THE LORD

Adam S. Bennion. *Deseret Book Company, Salt Lake City. 1958. 339 pages. \$3.75.*

Those who were privileged to know Adam S. Bennion will find in this book many happy hours of reading and rereading. Others will find incentive and joy in their introduction to a great personality—one who as teacher, educator, Churchman won the love and admiration of all whom he addressed or wrote or taught. It was a rare inspiration to listen to his admonitions and follow his instructions. This book, taking its title from a baccalaureate address he gave to the 1950 graduating (Continued on page 612)



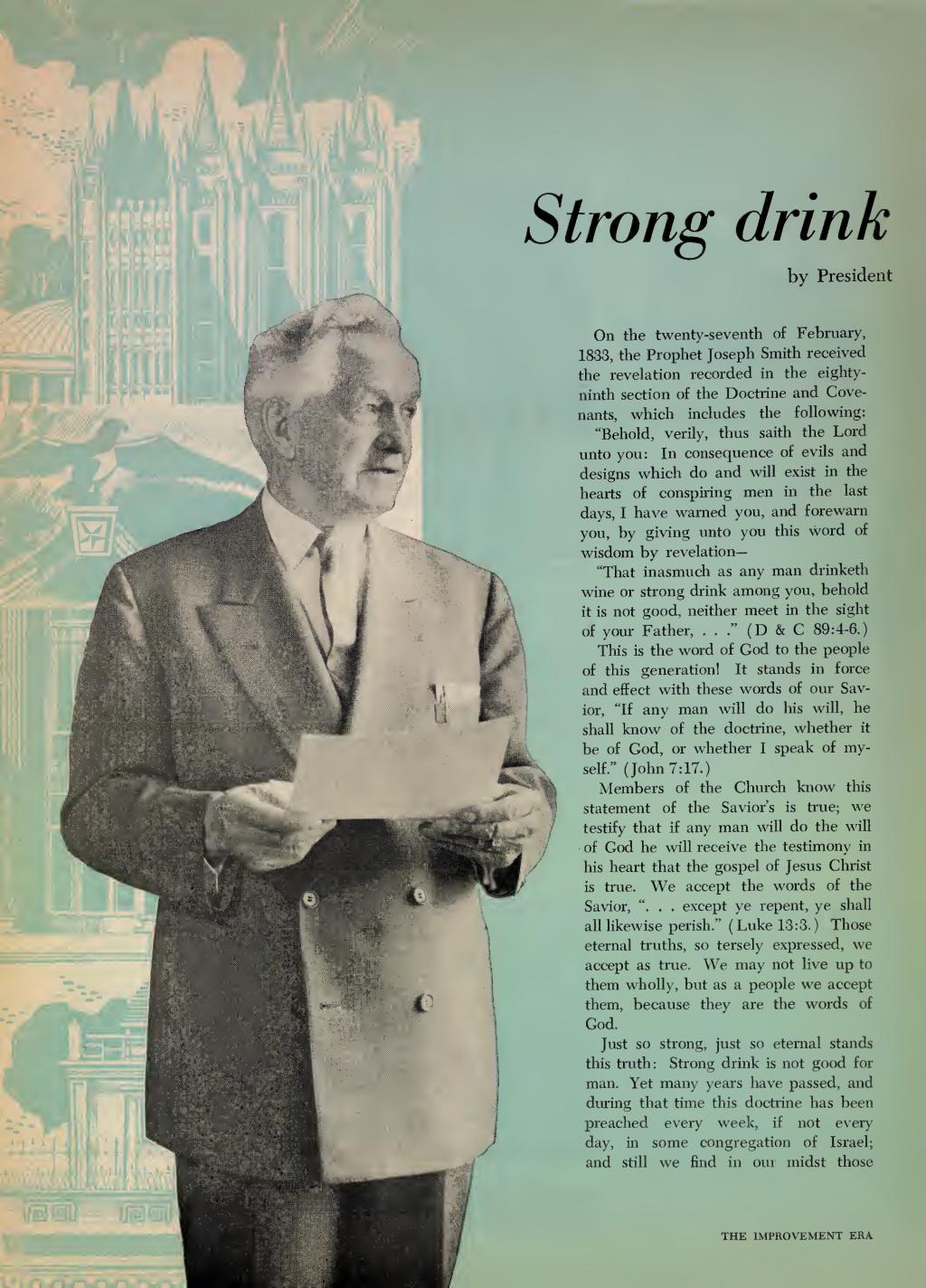
SOMETHING'S STIRRING! Have you heard talk lately about Rancho Vegetable Soup? What tickles us is that folks say they love it. We hear comments like "real fresh vegetable flavor...nicer color...more body...better seasoned." Why not an opinion poll from your family on Rancho Vegetable Soup? Tonight, perhaps? Tomorrow, sure!

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Strong drink

by President

On the twenty-seventh of February, 1833, the Prophet Joseph Smith received the revelation recorded in the eighty-ninth section of the Doctrine and Covenants, which includes the following:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . ." (D & C 89:4-6.)

This is the word of God to the people of this generation! It stands in force and effect with these words of our Savior, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Members of the Church know this statement of the Savior's is true; we testify that if any man will do the will of God he will receive the testimony in his heart that the gospel of Jesus Christ is true. We accept the words of the Savior, ". . . except ye repent, ye shall all likewise perish." (Luke 13:3.) Those eternal truths, so tersely expressed, we accept as true. We may not live up to them wholly, but as a people we accept them, because they are the words of God.

Just so strong, just so eternal stands this truth: Strong drink is not good for man. Yet many years have passed, and during that time this doctrine has been preached every week, if not every day, in some congregation of Israel; and still we find in our midst those

and the Word of Wisdom

David O. McKay

who say by their acts it is good for man.

I am glad when I study this passage, to find that the Lord did not say, "Strong drink to excess is not good"; nor "Drunkenness is not good." Suppose he had weakened that expression by modifying it and saying, "Strong drink in excess or when taken in large quantities is not good"? How soon we should have justified ourselves that a little drink is good! But like other eternal truths, it stands unqualified; strong drink is not good.

I have met men who have said: "I do not want to be deprived of the privilege of taking a little liquor if I want it. When I think it is going to do me good, I want to take it." Others, I rather think, would say that the Church is a little too strict in regard to the Word of Wisdom. "A little beer," they say, "does not harm anyone." It is sufficient for me to know that God has said: "Strong drink . . . is not good" for man. I wish that all members of the Church would accept that divine statement and prove in their lives to the whole world that they accept this as a revelation from God.

When President Hugh J. Cannon and I visited the beautiful Island of Tahiti in 1921 we learned of an incident associated with Captain Vaio, a member of the Church, who was then captain of one of the government schooners.

The newly appointed governor of the Island was to make a tour of inspection of the ship. Captain Vaio and his associates decorated their vessel, placed fruits and delicacies on the table, and made ready for a suitable and appropriate reception for the governor. A glass of wine was placed at each plate with which, at the proper time, all would respond to the toast and drink to the health of the governor. There was one exception, however—at Captain Vaio's plate there was placed a glass of lemonade. One of his associates protested saying that the captain would offend the governor if he drank only lemonade at the toast, but notwithstanding these protestations Brother Vaio insisted that he would drink only lemonade when the toast was proposed.

It was Captain Vaio's responsibility and honor to

make the address of welcome. This he did, and at the conclusion of the address he explained:

"Your Excellency, before proposing the toast I wish to explain why I am drinking lemonade instead of the customary wine. I am a member of the Church of Jesus Christ of Latter-day Saints. Every Sunday morning I teach a class of young people. It is one of our tenets not to drink wine or strong drink, tea, nor coffee, nor use tobacco. I cannot consistently tell them not to use intoxicating liquor and then indulge myself; therefore, you will understand why on this occasion I am drinking lemonade. And now I propose a toast to the health and happiness of his Excellency, governor of Tahiti."

There was a tense silence among the ship's crew as the governor arose to make his response. He was a true gentleman and appreciated the loyalty and manhood of the man who had given the welcoming address. And the governor said:

"Captain Vaio, I thank you and your associates for this welcome, and I am glad to learn that you maintain the ideals of your church in regard to temperance. I wish we had more men with such sterling character to take charge of the government's ships."

As we sailed that evening in 1921 toward Rarotonga, I wondered in admiration how many of the members of the Church were as loyal to the ideals and teachings of the gospel as was Captain Vaio. Then the words of the Savior came to my mind: "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

As in the days of the Savior, in the days of the Prophet Joseph Smith, in the days of Captain Vaio, or now, a member of the Church should do this one thing: to live as a member of the Church should live.

Captain Vaio has gone to his eternal reward. Perhaps he knows that many, many times I have told this incident to the youth of the Church who have been encouraged by the story along the pathway of duty. Captain Vaio had the courage and loyalty to do what he knew was right.

Was temple work done for the dead was done in the temples

QUESTION: "In discussing the work for the dead the question was asked: 'Was temple work done for the dead before the time of Christ?' It was decided by the majority that no such work was done. One member took exception to this and asked what was done then in the temples in Old Testament times, if it was not work for the dead? Will you please clarify for us so that we may all be in full agreement?"

ANSWER: There was no work done for the dead until after the Savior turned the key when he visited the spirits in prison. The work that was done in the tabernacle (or temple) Moses built in the wilderness, and in the temple of Solomon and the latter restored temple in Israel, was confined to ordinances for the living. That they did have ordinances is clear from the writings of Moses in the Pentateuch. The Lord made that perfectly clear to the Prophet Joseph Smith in the following words, when revealing the need for a house of the Lord where ordinances could be restored:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name.

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was."¹

The work done in the wilderness and later in the temple in Jerusalem was confined to ordinances for the living, as certain scripture will clearly show in both the Old and the New Testaments. Many of the ancient prophets held the keys of the priesthood, which enabled them to perform the ordinances and obtain the necessary blessings to entitle them to a place in the celestial kingdom. And these blessings continued to be given to those who were worthy, and after the resurrection of Christ they came forth to obtain their exaltation in the celestial kingdom.

All ordinances for the dead had to wait until after

See page 619 for footnotes.

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

before the time of Christ, and if not, what in Old Testament times?

Jesus Christ had gained the victory over death, and then to Peter and his brethren the authority to officiate in behalf of the dead was revealed. Unfortunately, there is little written in the New Testament giving the history of such ordinances having been performed. Paul has given us the clearest insight in his first epistle to the Corinthian saints wherein he spoke of baptism for the dead, implying that this principle was very well understood. He used it as an argument in favor of the resurrection. In some of the writings of the "early fathers" there is also some knowledge that such a doctrine was practised.

President Brigham Young has given us a clear statement, fully covering this question. Said he: "Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison."²

There are in the Bible many references which have a bearing on this question. First let us consider the words of the Lord to Isaiah:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."³

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."⁴

These references to the opening of the prison and the proclaiming of liberty to the captives evidently have reference to the dead who had been confined in darkness, not knowing their fate. Shortly after the

Savior entered his ministry he visited his home town, Nazareth, and upon entering the synagogue the scriptures were placed in his hands. He opened them and read the words of Isaiah, and said to the people: "This day is this scripture fulfilled in your ears."⁵ That is to say, the time had come for the preaching of the gospel and the redemption of both the living and the dead.

The most positive saying of the Lord in relation to the status of the dead before his resurrection is implied in the story of the rich man and Lazarus. This is one of the most familiar of the Lord's parables. It is so interesting and pertinent to this question that it is not amiss to quote part of it here:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

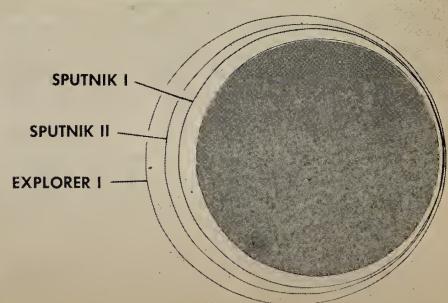
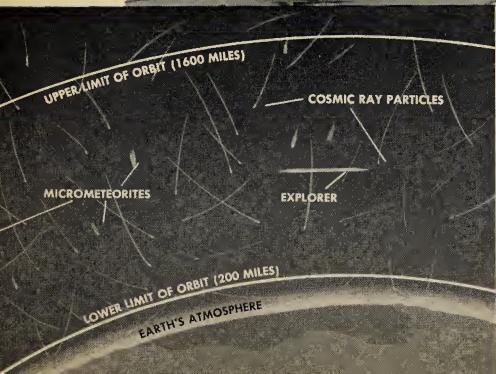
"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."⁶

This is as far as the parable relates to our question. There was a great gulf which separated those who had not complied with the laws of the gospel from those who had, and (Continued on page 602)

Man's 3 Dimensional



October 12, 1492



October 4, 1957

Future

by Dr. Carl J. Christensen, Director of Cooperative Research,
University of Utah, and a member of the Deseret Sunday School
Union General Board

Man, in ages past, has been restricted in his comings and goings to a surface—a two-dimensional region. It is not yet five hundred years since he realized this surface was that of a crude sphere of modest dimensions, and hence quite limited in extent. During the past fifty years or so, he has been probing the third dimension, the up and the down, and has been able to burrow into the earth two miles deep; by means of wings of his own fashioning, the Bell X-2, he has ascended into the atmosphere 23.8 miles above the ocean level. These probings into the third dimension have been puny, however, when compared with the infinitely vast distances available.

The Bible tells us the Lord thwarted one attempt of man, at the Tower of Babel, to get away from the earth's surface, for the probable reason that the attempt was foolishness. Nevertheless, he allowed man, on October 4, 1957, to put a satellite into orbit. This was a tremendous technological breakthrough, the consequences of which are not yet fully appreciated. This date may come to be recognized as one of the great dates in human history, more important perhaps than October 12, 1492, or July 4, 1776.

For the moment, this new freedom into the third dimension appalls us, frightens us, perhaps for the reason that it came about as a by-product of the development of a terrible weapon of war which can

literally rain down fire from heaven—as indeed it may, in the hands of evil, designating men. But in the over-

Drawing (left) shows the upper and lower limits of orbit of Explorer I; (right) the orbit of the first three satellites, drawn to scale to show their size in relation to the earth. (Two Russian and one American.)

all we can believe the good purposes of the Creator will be served by this fearsome new instrument.

The impact on the people of the world of the event of orbiting the first man-made satellite can best be appreciated when it is realized that its Russian name *Sputnik* was integrated into the dictionaries of many languages within forty-eight hours of the time it was put into an orbit by a Russian rocket engine. The reaction of the world to this event is the more remarkable when one realizes: 1) that man has understood the principle of a rocket engine since the Chinese first made a rocket with gunpowder as the propellant about the second century in the Christian era, and 2) that the nature of a satellite orbit has been fully understood since Sir Isaac Newton published his *Principia* in 1684. This principle in celestial mechanics is studied by every American boy and girl who takes a course in high school physics. Even though these principles have long been understood, the achievement of a man-made satellite was not expected by the rank and file of humanity. They, apparently, had tacitly assumed this to be an act possible only to God in his creation. Perhaps many of us are only beginning to comprehend the tremendous things the Creator has in plan for us, his spirit children, to achieve.

In its simplest terms a rocket engine is a chamber of gas at high pressure with a single outlet, called a nozzle, from which the gas streams at high velocity. Most people have experienced the kick of a gun resulting from firing a shot from it. A machine gun

firing a rapid sequence of shots would give a sequence of kicks which, if frequent enough, would seem almost as a steady pressure. Such a machine gun would be a rocket engine of a sort. The bullets, in the case of a rocket engine, are extremely numerous and exceedingly small chemical particles, called molecules by the chemist. Each of these, as it rushes from the nozzle of the rocket engine, give a backward kick to the engine, just as a bullet gives a backward kick when leaving the muzzle of a gun. Such an engine is simplicity itself. The triumph of the rocket engine which sent Sputnik into an orbit is its guidance mechanism, and the control of the fuels which have large amounts of energy locked within their chemical structures, and which energy is released to heat the resulting molecules and put them under very high pressure when the fuel reacts chemically with oxygen or similar chemical substance. Rockets will become more powerful and more efficient as the chemist finds ways of locking more and more energy into the chemical structure of fuels. Accordingly, many chemists are now engaged in the task of creating new fuels of high energy content, and we can expect to see some exotic, new chemical substances created for rocket fuels. When the chemist has provided a fuel with twice the energy per unit weight locked in its chemical structure than now is available from common fuels, man will have no great difficulty in sending a rocket hurtling off into outer space, even outside the solar system. That such fuels will be produced is almost a certainty. In fact, chemists are even now dreaming of fuels with ten times the usual energy, per unit weight of fuel, locked in their chemical structures.

Sir Isaac Newton in 1684 taught us that a body in motion will continue to travel a straight path unless it is acted upon by an external force, such, for instance, as gravitation. The gravitational force causes a satellite to depart from a straight path such that its new path becomes that of a geometrical curve called an ellipse. It can be shown that this departure from a straight path is just that which would be expected if the satellite were freely falling towards the center of the earth. Because of the forward velocity of the satellite in its orbit, called the orbital velocity, we have the seeming anomaly of the satellite forever falling toward the center of the earth but never arriving there.

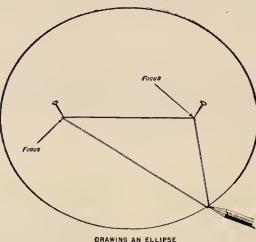
An orbital curve, which is also an ellipse,* can easily be drawn by putting two pins in a piece of paper, putting a loop of string over the pins and running a pencil around the pins inside the loop of string, as shown in the sketch. The result is a closed curve with two focii located where the pins are. When the two focii are moved together, the curve becomes a circle, which is a special kind of ellipse. As the two focii are separated more and more, the ellipse becomes more and more elongated until when the focii are infinitely far apart the ellipse becomes another special kind of curve, called a parabola. A satellite traveling in a parabolic orbit would go off into space never to return, for the second focus about which it must turn is at infinity. Any ellipse could be an orbit; hence there is an infinite number of possible orbits about any massive body. The orbit taken by the satellite will depend entirely upon the orbiting process. If this can be closely controlled, the orbit can be selected as one chooses. But close control is an ability we must yet acquire. As of now the rocket men are pleased to get the satellite into an orbit which is wholly outside the main portion of the atmosphere of the earth.

The body about which the satellite is orbiting always is located with its center at one of the focii of the elliptical orbit. Accordingly, the satellite does not remain a constant distance from the earth. This is shown in the sketch of the comparative size of the orbits of the first three satellites successfully launched. The only exception to this would be when the orbit is a circle, and this will not often happen, since to achieve this particular orbit the orbiting process would require much more precision than is now available to us.

Since gravity decreases as one recedes from the earth, the orbital speed of an earth satellite must also decrease as it gets farther from the earth. Thus the moon has a lower orbital speed than does Sputnik.

Sputnik I, when closest to the earth in its slightly elliptical orbit (the orbital position called perigee), had an orbital speed of about 5 miles per second. If the speed had been greater than this at perigee,

*The floor plan of the Salt Lake Tabernacle approximates an ellipse and the building shell itself is half of an ellipsoid of revolution. The nature of the surface generated is such that if one drops a pin in a hat at one of the focii all the sound is reflected in phase to the second focii. This explains the famous pin-dropping phenomenon in the tabernacle which is familiar to many.



the orbit would have been a more elongated ellipse, until with an orbital speed at perigee of about 7 miles per second the orbit would have been a parabola, and Sputnik would have passed into outer space beyond the confines of our solar system, never to return. That is, it would have done this unless perchance it had passed close to another large body in the solar system and been strongly influenced in a suitable way by the gravitational pull of this new body.

You ask, "If a satellite travels in a fixed orbit why then does it eventually fall to the earth?" The answer is that the satellite would travel forever in its orbit if it did not encounter conditions which would gradually drain away its energy, i.e., the energy given it when the rocket engine put it into orbit.* In the case of Sputnik the most important process acting to drain away its energy is the friction it encounters when going through the residue of the earth's atmosphere still remaining at the altitude of the orbit. If the orbit is farther from the earth, as is so for the American rocket "Explorer," then this residual atmosphere is less, the rate at which energy is taken from the satellite is decreased, and the satellite orbits about the earth for a much longer period of time.

As its energy is decreased, the satellite gradually spirals in towards the surface of the earth. Finally, when it gets deep enough into the atmosphere, the frictional heat becomes intense enough to make the satellite incandescent and it burns or vaporizes, just like a meteor, a traveler from somewhere in the immensity of space which is a fragment of the creation and which has been finally caught in the gravitational field of the earth.

The sending of Sputnik into orbit is a very humble

*This energy is tremendous. One ounce of Sputnik has about the same energy as a Cadillac automobile traveling at 100 miles per hour. If one could shoot a bullet with the speed of Sputnik, that bullet would have 100 times the energy of a bullet shot from the best army rifle.

beginning in man's conquest of space. But it is also extremely significant and assures us the quest will be fruitful. In its realm it is comparable to the discovery of America by Columbus. This generation and the next will enter with great vigor upon the exploration and subjugation of outer space. Billions of dollars will be expended. Thousands of scientists and engineers of nearly every imaginable specialty will be required in this development; new technologies will probably arise and new subsciences may be created. In a research and development activity of this kind a scientist hesitates to put a time schedule on significant developments, since the solution of many of the inherent problems may be delayed by unexpected difficulties. To the scientists and engineers now working with rockets and fully aware of the problems yet to be solved it appears assured that the development will be exceedingly fruitful.

As we go into our three-dimensional future, our lives will continue to be filled with wonder, as has been so for the past one hundred years, and we will exclaim with the Psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands"

And we shall continue to marvel at Brigham Young's great insight into this phase of science as is evident from his telegram to Bishop Lorin Farr of Ogden when the Deseret Telegraph was dedicated. He said in part: "In my heart I dedicate this line—to the Lord God of Israel—for the building up of His kingdom, praying that this and all other improvements may contribute to our benefit, and the glory of God: *until we can waft ourselves by the power of the Almighty from world to world to our fullest satisfaction.*"

CARTHAGE

by Leah Cannon Smith

Fear stalked the empty, silent streets.
Deserted were the homes, the taverns, the churches, and the
governing seats.

Fearing retribution, everyone had fled,
Leaving behind a few aged and helpless and the dead.
"The Mormons will come. How could you do such a thing. How?"
"I didn't do it. It was he," was the general cry.
Retribution! Too heartsick and stunned were they to try.
They remembered the admonition. "Turn the other cheek."
Guilty conscience, condemned, tortured, but never was
vengeance wrought by the meek.

Who is my enemy?



by Sterling W. Sill
Assistant to the Council of the Twelve

The inspiring story of the Good Samaritan was given by Jesus in answer to a lawyer's question, "And who is my neighbour?" (Luke 10:29.) As people have pondered the answer for 1900 years, some constructive ideas have been impressed into their minds. An appropriate story illustrates and clarifies ideas in a way that sometimes makes them even more valuable than the actual experience itself. Helpful thoughts must first be clear, and then they can be stamped deeper and deeper into our minds to become more effective in their influence.

The other day another "lawyer" asked a question. After some discussion and confusion about some personal problems, he said in substance, "Who is my enemy?" That is a good question to think about, and we don't always get the right answers. Just as we are sometimes unable to pick out the villain in a mystery movie, so we are sometimes unable to tell our friends from our enemies. Jesus was the best friend the people of this earth have ever had, and yet in his own day, as in ours, he was not always so recognized. "Mistaken identity" is one of the common misfortunes of human experience. Wolves in sheep's clothing are an everyday occurrence, and just as frequently, people unknowingly turn their backs on their best friends.

Just as we are sometimes unable to pick out the villain in a mystery movie, so we are sometimes unable to tell our friends from our enemies.

Friends and enemies, like "blessings," sometimes come in disguise. But even without any disguise, our batting average has not been very good in identifying either. We don't always recognize our parents or our teachers or our religious leaders in their true light. And at the same time, we allow enemies in the most flimsy disguises to infiltrate our ranks and rob us of our blessings without even realizing that they are being lost. "Who is my enemy" is a timely question. To think about it may sharpen our skills in the processes of identification. Another story may help us to see some of the answers more clearly.

One of the most instructive stories of any age is the story of Mark Anthony, the friend of Julius Caesar. Just after a group of thirty-eight conspirators had assassinated Caesar with the intention of taking over the government of the Roman Empire, Mark Anthony came on the scene and by an effective argument at the funeral of Caesar, started the ball rolling away from the conspirators. Then Anthony and Octavius Caesar organized their forces and began a long, fierce struggle for power.

Plutarch, the great Greek moralist and historian who lived contemporaneously with Anthony, tells how Anthony, armed with his convincing speech, his logic, his courage, and his ability to lead men, took the

world away from the conspirators. Anthony went from one success to another to become perhaps, the world's most illustrious and powerful man of his time. He overcame every difficulty. He endured the most arduous marches; he lived for long periods on rations of insects and the bark of trees. He shared these most extreme hardships with his men with wondrous good cheer. He gained the unquestioned loyalty and devotion of his soldiers, who were willing to follow him in every enterprise.

But when the power of Anthony seemed secure and further need for struggle appeared to be unnecessary, Anthony became idle. He fell in love with the bewitching Queen Cleopatra of Egypt and became a victim of the soft luxury and perfumed elegance of the Egyptian court. His great mind became clouded with the fumes of wine. He lost interest in the process that had brought about his success. He became what Plutarch calls "a fishing rod general," and Shakespeare says he was transformed into a "strumpet's fool."

Like so many others have done since, Anthony abandoned his better self. It was not long, therefore, before he began losing his power. His prestige began to slip; his winning personality went into an eclipse; and his ability to perform began a swift decline. He lost his sense of morality and responsibility. He lost the loyalty of his men, the admiration of the people, and the support of Octavius. The magnificent accomplishment of Anthony was reduced to rubble. Finally Octavius sent soldiers to Egypt to take Anthony into custody. Anthony avoided arrest by seeking death on his own sword.

And while he lay dying, he recounted to Cleopatra the stimulating idea that there had been no power in the world sufficient to overthrow him except his own. Anthony had been undone by himself. He said, "Only Anthony could conquer Anthony."

Everything in the world that Anthony desired, he had held firmly in his own hands. There existed no earthly power sufficient to take it from him, except his own. The opposition of the conspirators only made him more determined; the stimulating challenge

of difficulties called forth his greatest effort; the deserts and mountains which he conquered made him stronger. His problems actually increased his abilities. But when he "turned aside from glory's way," and set himself against his own best interests, there was no power that could save him. He deliberately laid himself in the dust. Of his own accord, he "madly threw a world away."

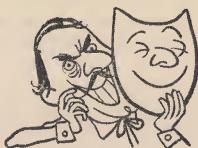
How striking is the parallel with what might be our own situation. Many people at this instant have every blessing within their easy reach, but they are deliberately throwing them all away, including the celestial kingdom and all that goes with it. God has given us power over our own welfare. If we fail, it will be because, like Anthony, we have destroyed ourselves.

Aristotle recited to Alexander the Great an important truth with which we should be familiar. He said, "The greatest enemy that ever confronts an army is never in the ranks of the foe, but always in your own camp." This is not only one of the most important truths but is also one of the hardest to learn. It is very difficult to protect ourselves against ourselves. This applies to individuals, churches, armies, and nations.

For example, who is the greatest enemy of a democracy? It is not Russia nor China. The greatest enemy of a democracy is weakness and sin within. Who was it that sold America's atomic secrets? Who is it that causes strikes, bitterness, distrust? If America is overthrown, who will be responsible? The great civilizations of the Jaredites and the Nephites destroyed themselves, just as did Anthony.

Or who is the greatest enemy of the Church? No possible power "outside" the Church can stop its progress. The only people who can hold back our part of the work of the Lord are ourselves. As early as 1834, the Lord said that "were it not for the transgressions of my people . . . they might have been redeemed even now." (D & C 105:2.)

Sometimes we destroy ourselves over the most trivial things. Anthony's fall started with his idleness and the evil attraction of an Egyptian queen.



Enemies in the most flimsy disguises infiltrate our ranks.

Others throw their blessings away with no better excuse. Faith is lost because of idleness, sloth, and sin on the inside.

The Prophet Joseph Smith was less fearful of the acts of the mob than he was of those who might prove to be traitors among his own people. One of Joseph Smith's own counselors, William Law, assisted in betraying him into the hands of his enemies, and on June 12, 1844, Constable David Bettisworth of Carthage arrived in Nauvoo with warrants for the arrest of Joseph and Hyrum which finally resulted in their deaths. These warrants were issued upon complaints sworn by Francis M. Higbee, who had been a member of the Church.

Enemies in our own camp have always been the biggest problem in the Church. President McKay has said, "The Church is seldom, if ever, injured by the persecution of ignorant or misinformed or malicious enemies. A far greater hindrance to its progress comes from faultfinders, commandment-breakers, and shirkers inside the Church."

We need to identify the present enemies of the Church if we are going to do anything about our problems. Who is stopping the progress of the various wards and stakes? Who is responsible for blessings being lost by a large number of inactive members? Who is responsible for the unpaid tithing and the undone ward teaching? There can only be one answer. The difficulty lies with members of the Church, both those who fail to lead and those who fail to follow.

The Lord will not hold us guiltless. He has said that all men must be "left without excuse." (See D & C 88:82.) And that applies to those who fail to hear and even more particularly to those who fail to teach. Leaders must bear the prospective condemnation of Paul who said, "Woe is me if I preach not the gospel."

It is so easy to fall a victim of that serious weakness of human nature wherein we tend to "justify ourselves" in the things we do, whether good or bad. We pass very lightly over our own shortcomings. We have a most serious blind spot which prevents us from seeing our own weaknesses. One reason we

should "love our enemies" is because they tend to point out our faults and sting us into activity. At least they keep us on our toes, whereas our "friends" sometimes lull us into the sin of self-delusion where disaster lurks. Carlyle says that "the greatest fault is to be conscious of none." Almost more than anything else, we need to be able to analyze and criticize and look objectively at ourselves.

The Lord has indicated the great joy that will be ours if we bring one soul unto him. Isn't it logical to believe that the pain will be in proportion if we lose one soul through our negligence or mislead one soul through our bad example? The Lord says, "...wo to him by whom this offense cometh." (D & C 54:5.)

Our own weakness or lack of integrity or inferior leadership may prove a more effective stumbling block to others than any deliberate opposition that could be given, and if we are not conscious of our problems, our offenses may grow larger and more numerous. We should make sure that the work of the Lord will not be cut down from within, by us.

We might apply this question of "Who is my enemy" to ourselves personally. Who is it that keeps me ignorant and poor and unsuccessful? How can we fail to be impressed with this tremendous idea that the Lord has placed before us every blessing and opportunity in time and for eternity. The celestial kingdom for ourselves and our neighbors is within our

reach. There is no power in the world sufficient to keep us from those blessings, except ourselves. "Only Anthony can conquer Anthony." Even Satan himself cannot force us to do wrong against our will.

We are responsible for our own actions. The sinner brings about his own condemnation. The "sloth" loses the blessings of the work which he fails to perform. If we truly believe what we say we believe, then some of us would not do as we do. For if we lose the celestial kingdom, it will be only because we ourselves have "turned aside from glory's way" and deliberately thrown our blessings out the window, for there is no power in the world than can stop our eternal exaltation and happiness, except our own.



Our "friends" sometimes lull us into the sin of self-delusion.

HOLIDAY

by Ethel Jacobson

The sea was sapphire, dazzling at noon,
And indigo under the August moon.
The air was fragrant with bright-hued flowers,
And laughter and music filled magic hours.

But the shining sea was no bluer than I—
Till I saw you smile, till I heard you sigh;
For a holiday's wasted with no one to share . . .
But it can be heaven for two who care!



(Above) Castle in Wewelsburg, Germany, scene of 1957 East German Mission Youth Conference. (Below) Formals in action.



Young women of East German Mission attired in formals sent by Bonneville Monument Park Stake.

"WHO SHARES HERSELF"

by Marba C. Josephson
Associate Managing Editor

To most young women the first formal is an event—to the young women of the East German Mission it was more than that, for the evening dresses cemented the bridge of sisterhood between the East German Mission* and the Bonneville and Monument Park stakes of Salt Lake City.

The occasion was the MIA youth conference of the East German Mission to which flocked Berliners from the East as well as the West Zone, and from "behind the iron curtain." Two balls were scheduled for the gala conference at which the girls appeared, many of them for the first time, in formal dress.

To Sister Belle Oswald, president of Bonneville Stake, came letters following the youth conference. One signed by the East German Mission MIA supervisors said in part, "At our dance the girls expressed their wish to say thanks in a personal way. We didn't have too much time to do this, so all the girls didn't have the opportunity to write a note. If you could have seen the girls as they enjoyed themselves (most of them in their FIRST formals) you would know that they sincerely mean what they've written."

Herold L. Gregory, then president of the East German Mission, wrote, "I am also attending the youth conference at Wewelsburg. . . . I think the young ladies all look very nice, and we feel it was a very friendly gesture on your part.

"May the Lord bless you."

Sister Mary Ethel Gregory, mission mother, wrote: "Most of the dresses fit perfectly, and I think it will please you to know that you have made many, many young hearts glad."

The letters from the girls are poignant. Some were written in German, others in quaint and expressive English. All bespeak gratitude for the generosity of the American sisters.

*Now the North German Mission.

Some excerpts follow:

". . . I was pleasantly surprised when I became your dress. It is my first formal and I am glad to have such a pretty dress.

"At this time I am on a youth conference in a village named Wewelsburg. We live in a real castle. It was built in the 16th year hundred. It is surrounded from fields, meadows, and large woods. It is a wonderful youth conference and we have much joy. . . ."

"Just I will give you a few words about me. I go to a High School in Rendsburg and I'm in the ninth grade. I'm fourteen years old. I was baptized in the seventeenth of July this year."

"It is the first time that I write an English letter. But I try to finish the letter on a good way. I was very happy when I got the dress. It hadn't gotten every one such a fine dress as I. I am 17 years old."

"Because I am in the process of dedicating this wonderful ball dress, I would like to express my gratitude and thanks."

"My very dearest sister: I'm awfully glad to have got this dress; it's my first 'big' dancing dress—it's just a fulfilled dream. . . . I'm 17 years old and living in North Germany. We are not many Latter-day Saints in my home town, so I'm very glad to be here."

And so the letters continued; all girls expressing gratitude for the thoughtfulness and generosity of their American sisters—thirty-two letters—thirty-two cables on which a bridge of love and understanding could be erected—thirty-two heartbeats of gratitude.

The genuine appreciation from these East German girls' letters carry to their American sisters some little knowledge of what the German sisters across the ocean are experiencing. From this knowledge gratitude must also spring in American hearts for the plenty which they enjoy and which they may in turn share.

Adventure in Mexico

by John M. Goddard
Explorer, Adventurer





Popocatepetl, Aztec for "Smoking Mountain," lies about forty miles southeast of Mexico City. The 17,784 foot volcano, still active, is the highest mountain in North America.

Throughout the thrilling history of human achievement, the drive for adventure has activated men to traverse uncharted oceans, to explore strange lands, to delve into the mysteries of the universe, and strive continually to penetrate the veil of the unknown in all fields of endeavors.

The discovery of America was achieved because of the resolutely adventurous spirit of one man, Christopher Columbus, who boldly faced dangers and hardships to prove his revolutionary theories.

In the mid-twentieth century, the ambitions of many youths to become pilots, detectives, or deep-sea divers, seldom find fulfillment. I feel particularly fortunate, therefore, in being able to realize my boyhood aspirations of becoming a professional explorer—not only satisfying my adventuresome soul, but contributing, I hope, to a broader scientific knowledge, and perhaps an increased appreciation of the strange world about us.

One of the most memorable adventures of my life occurred in Mexico when I was twenty-one years old. My father, P. L. (Jack) Goddard, with whom I have shared innumerable fascinating experiences, and I were about to embark on an expedition through Mexico, Yucatan, Guatemala, and Nicaragua, and had been accompanied as far as Mexico City by my mother—a wonderfully understanding woman who, with almost saintly patience and tolerance, had resigned herself to having her only son follow a somewhat precarious career in exploration.

From the moment we arrived by train at the colorful metropolis, my mind was seething with plans for an ascent up Popocatepetl, the fabulous "Smoking Mountain" which has figured so prominently in Mexican history and legend, and which is numbered among the highest peaks on the earth—with an altitude of almost eighteen thousand feet.

Upon getting settled in a picturesque hotel in the heart of the sprawling city, I made inquiries about what procedure was necessary to make the venture. Each query elicited the same response from the na-

tive guides; namely, that I should see one "Señor Leo McAllister," the founder and honorary president of the Mexican Explorers Club. Upon arriving, we were met by a Mexican boy. I explained our mission as best I could in my high school Spanish, whereupon he shook his head and informed us that "the boss" was out of the city on business and wouldn't return for several weeks. I related the details concerning my outing to him. When I had finished, he launched into a vehement tirade against such a foolhardy undertaking. From what he told me, I gathered that March was the last month in the year that any respectable climber would let himself be found anywhere near "Popo." He branded any such enterprise as completely out of the question. He painted a frightful picture of the dangers I would encounter should I attempt the climb. In short, he tried in every way to discourage me—concluding with the grim fact that a great many people had been killed climbing "Popo" since the days of the Spanish conquistadores.

But firmly believing I could conquer the mountain, this harangue only served as a goad to whet my desire.

After failing to secure the services of a professional guide in the city, my parents and I rented an ancient "taxi" and set out for the closest village to the volcano, Amecameca, some forty miles from Mexico City. This sleepy little Aztec town is the "last outpost" of civilization for climbing parties, and I was able to hire a little peón—one Juarez Vicente—as my "guía." For fifty pesos (ten dollars American currency) he agreed to defy with me the hazards of an "out of season" ascent up the precipitous slopes of the great mountain. We purchased a few items of food to sustain us during the outing, and rented two ice axes and two pairs of crampons. This was the extent of our equipment and since that time I have become increasingly aware of the need for thorough preparation before launching any exploration! Crampons are somewhat like ice skates, but instead of having blades they are fitted with inch-long spikes—four on the sole of the boot and two on the heel. Without crampons, it would be impossible to scale "Popo," because the last three thousand feet consists of hard, smooth ice instead of snow. Scrambling up a sheet of ice as smooth and steep as a tin roof would culminate in certain disaster without such equipment.

After Juarez said farewell to his family, we all piled into the "old hack" and set out towards the towering volcano. Some years before, a local pulp company had constructed a dirt road from Amecameca to the beautiful pine forests surrounding the base of the mountain. This proved a considerable help as this part of the trip would normally necessitate a

rigorous horseback ride. But even so, the road was deeply rutted, and our progress was slow.

The horizon ahead was dominated by two massive mountains—one on the right of us, Popocatepetl, and one on the left, Ixtacihuatl or "The Lady in White" (commonly referred to as "The Sleeping Lady"). Aztec legend says that Popocatepetl and Ixtacihuatl were at one time living lovers who, having displeased the gods, were transformed into volcanos. After undergoing this metamorphosis, the woman died, but the man was doomed to live on and gaze on the dead form of his beloved forever. At times, in his deep grief, he trembles and moans while tears of fire course down his furrowed cheek.

We drove on, climbing higher and higher. The atmosphere was filled with the fresh scent of pine and fir as we penetrated deep into the forest. We stopped for a few moments by a sparkling stream, rushing headlong from the heights above. After replenishing the radiator and refreshing ourselves, we continued. We finally arrived at the end of the road; and after a few words of fond farewell to my resigned parents, Juarez and I set off along a faint game trail. Following it for a mile or so, we came upon a dilapidated old shack used by woodchoppers. It was dusk by the time we reached the hut, where we proceeded to cut some wood and cook our dinner of *tortillas*, grape juice, and *frijoles*. Juarez did not speak a word of English, and my Spanish was far from fluent; so we retired as soon as we had eaten, and spread out on the cold dirt floor.

As the night wore on and I lay in my sleeping bag, my mind was filled with the stories I had heard of how infested this region was with bandits. I was thinking how wise I was in leaving my wallet, ring, and watch with my parents, when I heard some heavy footsteps outside. Instantly I was fully awake, every nerve in my body alert. I fumbled for the Luger I had brought for protection, and finding it, slammed a shell into the chamber and tensely waited as the sounds drew nearer. Through the soiled burlap curtain hanging over the entrance, I could see the lustrous ball of the moon rising in the east. Though I had retired fully clothed, I shivered in the chill atmosphere of the cabin. I was tempted to spring out and surprise whatever was responsible for the noise, but decided to first awaken Juarez, who was snoring blissfully in one corner of the hovel.

I quickly disentangled myself from the kapok bag and tiptoed across the bare dirt floor to his sleeping form. I shook him gently. As he became conscious of me bending over him, I whispered "*Oigal!*" (listen). At this point the sounds were just outside the door. We both stood up just as a hulking form blotted out the moonlight filtering through the burlap. I pushed

the safety catch off my gun and prepared for the worst. The curtain was rudely thrown aside with a quick flourish and there—in the bright gleam of moonlight—was revealed the horned head and beefy shoulders of a wild steer! I couldn't help feeling very foolish when I discovered that my bandits had materialized into a curious ox, who, after sniffing loudly in our direction suddenly whirled around and sped off into the forest. I grinned sheepishly at Juarez and jumped back into bed with his chuckles ringing in my ears.

After a few hours of fitful sleep, I heard him stirring in his corner and knew it was time to get underway. We prepared a hurried breakfast of *tacos*, soup, and chocolate—eating sparingly as the strain on our bodies would be great enough without weakening our systems with a heavy breakfast—and set out through the forest. The moon was almost directly overhead and shone down on us with such luminosity that a newspaper could have been read in its light. Ahead and above us towered the monstrous volcano we hope to scale. The snow-topped peak gleamed coldly beautiful like a gigantic mass of smoldering phosphorous. I asked Juarez what time it was, and he replied, "possible two in the morning." I wondered why it was necessary to rise so early, but I learned later that clouds and mists obscure the peak from noon on—thus the early start.

We hiked about two miles through a fragrant pine forest before arriving at the mountain's ash-covered base. It was bitterly cold, and a chilling breeze added to our discomfort. Already I was having difficulty breathing and was feeling woozy from the effects of the altitude.

I began feeling I was licked already, but something within me would not let me turn back or rest; and I continued trudging up the steep slope, with Juarez directing the way. Many climbers are thwarted in their attempt to ascend "Popo" by the deep blanket of ash that covers the lower

slopes. Often we sank to our knees in the fine powder, making our ascent a nightmarish ordeal. The breeze whipped cinders into our faces and filled our nostrils with dust. We plodded on and reached a huge mass of volcanic rock which Juarez informed me was called *Las Cruces* by the natives. We didn't stop to rest because of the stinging wind, but looking up, it seemed an endless climb to the top. The distance to the snow line seemed miles, and covering it proved to be one of the most exhausting ordeals I have ever experienced. With every step, our feet sank out of sight in the dust and ashes. Sometimes we floundered on our hands and knees as the whole mountainside seemed to come loose and start sliding down. For every foot we gained, it seemed that five steps had to be taken.

At last we reached the snow line and sat down to rest and don our crampons. We were approximately sixteen thousand feet up, and as we observed our surroundings, the first faint rays of the sun began to streak the horizon. It was an inspiring sight to watch a sunrise from such a unique vantage point. I shall never forget that view of "The Sleeping Lady" as the sun's rays transformed her into a lifelike figure. I watched the few lights of Amecameca and the little city of Puebla blink out far off in the distance below us. I could barely make out the lights of Mexico City, seemingly suspended on the western horizon.

As it grew lighter, I looked up at the tremendous mass of snow and ice stretching up and ever upward—seemingly to infinity—and wondered if I could possibly make it all the way to the top. My heart pounded so violently it shook my whole body, and it seemed impossible to draw in enough air to ease my tortured lungs.

As we rested, the thought passed through my mind that we were truly a pair of odd-looking mountain climbers. I had on a pair of Levi's, a lumberman's shirt, and an old wool sport coat. Juarez' "get-up" was even more curious—a battered sombrero tied to his head with a strip of cloth, a homemade cotton shirt and pants, with a padded jacket to keep him warm. On his feet were sandals like none I have ever seen. He had cut them from a discarded automobile tire, and had embellished them with leggings of cloth to keep his feet warm and protected. He was only about five feet tall and looked more like a young *muchacho* than a thirty-five-year-old father of six children. Throughout the climb, he displayed remarkable stamina and endurance—a living testament to the Word of Wisdom, for he neither drank nor smoked.

After briefly pausing to gather strength, we tackled the frozen waste ahead. As the sun rose higher, the ice glare almost blinded (Continued on page 606)





How to magnify priesthood callings

Those who magnify their callings in the Melchizedek Priesthood are promised exaltation in the highest heaven of the celestial world. Consequently, it is and should be of transcendent importance to every priesthood bearer:

1. To know what his calling is;
2. To have a clear understanding of the powers, privileges, duties, and responsibilities that go with that calling; and
3. To know how, in actual practice, to go about magnifying the particular calling involved.

To gain a clear understanding of what it means to magnify a calling in the priesthood, with the consequent inheritance of the fulness of the Father's kingdom, we must remember what the priesthood is and what blessings flow from its righteous use.

Nature of Priesthood

Priesthood is the power and authority of God delegated to man on earth, *to act in all things for the salvation of man*. The greatest blessing flowing from righteous use of the priesthood is named in the revelation outlining the oath and covenant of the priesthood.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken," the Lord says, "and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my

Father's kingdom; therefore *all that my Father hath shall be given unto him*.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D & C 84:33-41. Italics added.)

All that the Father hath is eternal life, exaltation, or godhood. Accordingly, when any man has the Melchizedek Priesthood conferred upon him, and when he is ordained to an office in that priesthood, by that course he enters into a covenant with the Lord. That covenant is a contractual agreement in which man promises to magnify his calling in the priesthood and in which the Lord swears with an oath that in such event he will give man eternal life in his Father's kingdom. To work out his salvation and exaltation in the celestial world man, hence, must devote his talents, strength, and means to magnifying the particular calling he receives in the Melchizedek Priesthood.

Callings in the Priesthood

What are callings in the priesthood? They are assignments, offices, or positions; they are callings to perform certain ministerial service. It is common to speak of *ordained* callings and of *administrative* callings. The ordained callings in the Melchizedek Priesthood are elder, seventy, high priest, patriarch, and apostle. Examples of administrative callings are quorum presidents, stake presidents, high councilmen, and positions on stake or quorum committees.



What course must be followed to magnify a calling?

First, one must learn the duties that go with the calling. Then he must step forth — courageously, affirmatively, with devotion and self-sacrifice — and do the work involved. To magnify something is to enlarge it, to build it up in importance, to make it great and important in the scheme of things. An elder magnifies his ordained calling as an elder by learning the duties of his office and doing them; an elders president magnifies his administrative calling by following the program of the Church in running the affairs of his quorum.

Now, since priesthood in its nature is the power and authority to minister for the salvation of someone else, it follows that those holding various callings are given assignments to minister for the salvation of their brethren, or for our Father's other children.

Let us look at the calling to serve as the president of an elders quorum. The president is appointed to sit in council with his brethren, to teach them their duties, to see that the full blessings of the priesthood flow to every quorum member, to lead his fellow elders to eternal life in the kingdom of God.

Suppose then that there are members of that quorum who do not put first in their lives the things of God's kingdom, who are not pressing forward along the straight and narrow path with that steadfastness which will enable them to endure to the end and gain all that the Father hath. If such is the case, then it is the calling of those who preside in the quorum to lead their lost and straying sheep back into the security of the sheepfold.

Objectives of Reactivation Program

The objectives of this great program of priesthood reactivation are:

1. To get a Church assignment for every inactive brother;

2. To lead him carefully and wisely along the path of temporal and spiritual progression;

3. To get him and his family sealed in the temple as a prerequisite to the continuation of the family unit in eternity; and

4. To direct his course to the final inheritance of eternal life in the mansions hereafter.

Priesthood reactivation procedures follow this outline:

1. Get the facts about all members of the quorum. Make the annual confidential visits and learn all possible about the state of personal righteousness of each member. Have the Fact Finding and Reporting Committee make out the White Cards and the Recapitulation Sheets.

2. Study these Recapitulation Sheets; get a good picture of each brother's activity (or lack of it) in mind and then sit down with his bishop; see if something can be arranged which will result in the man receiving a Church assignment. Perhaps in the course of a few weeks the bishop can find an appropriate position for him to fill.

3. Those who do not get a working assignment from the bishop should be induced to begin to render service on quorum projects.

4. If there are those who have strayed so far that they do not respond to invitations to serve in the ward or the quorum, then the provisions of the Personal Missionary Approach apply. An active member of the quorum is assigned to work with each inactive brother. This work is done quietly, wisely, carefully, through social, fraternal, business, or other channels, with a view of mellowing the individual and rekindling the spark of (Continued on page 618)

A truly good Teacher

The ability to inspire is probably the most important characteristic of a good teacher. He is inspiring because the subject is important to him; it has vitality. He is inspiring because of his enthusiasm and his sincerity. He kindles lights in each student, lights of wonder and desire and understanding. He makes the students want to know more. He shows them the greatness of what they already know.

This is a little like eating a meal. There is a point at which we are partially filled, but we would enjoy a little more. Our appetites have been a little more whetted, but they have not been satisfied. So it is with a wise teacher: he does not merely tell how important and satisfying his menu is; he provides nourishment to his students, but leaves them a little hungry.

We frequently hear a teacher extolled for his patience. Every successful teacher is patient — patient to try and try again to reach an objective; patient with growth, with individual differences; patient enough to encourage persistence. But truly great teachers are impatient, also. Certainly no great teacher

would have patience with mediocrity, laziness, procrastination, sloppiness, or with work finished but not well done. The master teacher not only makes learning fun, exciting, and exhilarating; he makes the final touch — the highest degree of perfection attainable by a student — the most satisfying of all. He advocates growth and encourages pride in excellence. He requires each student to extend himself to do his very best. He teaches satisfaction of achievement

but he also teaches the joy of doing the best that can be done. He whose inspiration is greatest is impatient with anything less than completion plus the highest degree of perfection possible.

My rainbow lured me higher still;
I climbed and felt the climber's thrill.
My rainbow fled to the mountaintop;
I climbed, I would not, could not stop—
Thank God, I said, for my rainbow.
—George H. Brimhall

The really good teacher is both learned and unlearned. It is true that the teacher must have background rich in experience and facts, that he must know his students as well as his subject. But is it not equally true that he must be humbly conscious of his own need to learn? Is it not also true that he must exhibit the "process of learning" as well as his learning? In order to inspire growth, he must be the living example — he must be



by Albert L. Payne

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are not of equal value. The ideas he presents are therefore presented simply, that they may be understood and carried away like a treasure. Students are taught to weigh and evaluate ideas and are given practice discriminating between them. This is the last and greatest area of his inspiration. Now the student feels the love of the teacher and sees the love of the teacher for development and growth. The student feels his own worth; he begins to feel the power that is within him; he knows the joy of exercising this power for himself.

The truly good teacher inspires students with the vitality of his subject, with the joy of learning, with the satisfaction which comes from doing one's very best. These things are not achieved easily or quickly. Too often in the Church, teachers have looked upon themselves as reformers, or as disciplinarians, or as dispensers of factual material. Each of these may have its proper place in teaching but these are not the teacher's primary function. The deep influence of a great and inspiring teacher, whose general approach to knowledge and life can be a practical guide, goes far beyond the recitation. The truly good teacher imparts more than the course material. A wise teacher once wrote: "It is my business to start hares, not catch them." The good teacher helps students to begin a great adven-

(Continued on page 602)

growing with his students. The really good teacher, then, has both a wealthy and a hungry vision; he has a good supply, but he still wants more. He imparts love of learning because he is learned but still learning; he inspires growth and scholarship because he is growing.

The most loved teacher is one who loves his students and understands them. He makes students feel their worth; he makes the learning situation dignified by seeing to it that all people are respected. In order to do this he must lead gently and sympathetically. He is more like a shepherd than a reformer, more like a companion than a director. He loves to see growth in ideas and attitudes and habits. He teaches his students that all people are to be equally respected, but that all ideas, attitudes, and habits



Perpetuating the purpose of the Home

by Alma Sonne

Assistant to the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

Our civilization rests upon three pillars—the home, the school, and the church. Of these, the home is the most important, for it produces those qualities in people that most decisively determine their social, cultural, and spiritual development.

Today the home is under attack. Insidious forces are at work to undermine and weaken its influence. Thousands of parents are being awakened—sometimes tragically and too late—to the fact that there is no substitute for a good home.

Many parents have robbed their children of the right to a fair opportunity in preparing for the struggle of life. These parents have also robbed themselves of the great joy and peace that can come to those who have sons and daughters.

The Latter-day Saint home is a Christian heritage. That heritage has nurtured the ideals of the home as a divine institution. Its preservation is a solemn obligation resting upon parents and children alike. It is the seed plot of virtue and integrity.

We know very little about the Savior's early life. History is silent about the influences and conditions surrounding the home provided by Joseph and Mary, except that Jesus was the eldest of five brothers and two sisters. His home life must have been congenial to his divine nature for he "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," and he "increased in wisdom and stature, and in favor with God and man." (Luke 2:40, 52.) Mary was divinely chosen before Jesus was born, and her fitness for the high calling of motherhood surely can be taken for granted.

It is not difficult to picture that home with Mary as the homemaker, preparing the meals, keeping the simple house in order, nursing the children through all the ailments of childhood, and counseling with her husband, Joseph, the carpenter, who no doubt taught his sons his trade and impressed upon them the virtues of hard work and the dignity of manual labor.

We may conclude from the Savior's knowledge of the scriptures that Mary and Joseph implanted firmly in the minds of their children the stories and teachings from the word of God. The parents belonged to a scripture-reading people. The Old Testament, all of which was available to Mary and Joseph, supplied a firm basis for morality. The scriptures, ancient and modern, when read in the home, are a safeguard against infidelity and skepticism. They inspire men

and women with an abiding faith in God to sustain them through the journey of life.

The conquest of poverty and the economic well-being of the family begin in the home. There is no grander spectacle than that of a young man and woman joining hands in holy wedlock, earnestly facing the battle of life, building a home, providing the ordinary comforts, and organizing their efforts towards the goal set ahead. To them belong the fruits of victory and success. Frugality is their watchword.

The problem of income and outgo is always a challenge. The proper and successful management of the home eventually becomes the responsibility of the entire family. Co-operation and careful planning are desirable and necessary. "Extravagance lengthens the hours," said Calvin Coolidge, "and diminishes the rewards of labor."

Events during the past few decades have moved along with marvelous rapidity. It has been an age of reckless spending. We have been buying luxuries and comforts as never before. There are those who are trying desperately to outflaunt their neighbors and friends regardless of the means at their disposal. The passion for display and pleasure threatens the home, disrupts family ties, and casts aside the fundamental virtues of honesty, thrift, and industry.

Thrift is one of the outstanding needs of the American home. It provides for the future and protects the family or the individual against emergencies that may prove disastrous and overwhelming. A program of thrift and industry will inspire confidence, create initiative, and will, most surely, develop character. Thrift is essential to our financial and economic well-being.

The home is not only the unit of civilized society; it is also the heart of civilization. As the oldest institution in the world, it has provided the framework for all human governments. The family is the product of the home. From a deep sense of family obligation come the strongest incentives for welldoing, honesty, sobriety, and good conduct. But in these modern times in which we live family life is deteriorating, and marital antagonisms are increasing. The sanctity of the marriage covenant is being discounted and ignored. In many places the religious background has entirely disappeared, and marriage vows are made thoughtlessly and irreverently. The results are apparent in the divorce courts and in broken homes, disrupted families, undisciplined children, disapp-

pointed parents, and in manifestations of criminality which are so widespread and flagrant.

What is the answer to a condition so threatening and disheartening? Is it not a home life centered around spiritual ideals and standards, such as that established by the pioneers who made settlements in the "midst of the Rocky Mountains" and who laid the foundation for growth and stability? A spiritual concept of the family must be restored with the father as the head of the home.

It was under conditions of family disintegration that Jesus delivered his strong condemnation of divorce. The marriage union is sacred to him. Husband and wife belong to each other, and the implication of an eternal relationship is clear. Both are expected to observe the same standards.

These teachings are basic to our understanding of the purpose of the home. How can we perpetuate that purpose?

Today the world is growing increasingly complex. Changes are rapid and far-reaching. Highly technical methods of communication in some respects are complicating the communication in the home. Television, radio, and the movies are competing for the attention of the youth. In the face of such competition it is sometimes difficult to keep the simple relationships open in the family.

As technical progress continues, the task becomes greater. The speed of events, the diversified interests and pulls, and the modern distractions on the family, even when it is physically together, are creating stresses and strains on family unity.

Children are facing the realistic danger of knowing their parents less today (Continued on page 602)

Elder Alma Sonne was born in Logan, Utah, and was reared on a Cache Valley farm. A banker by profession, he has played important roles in the business and agricultural life of northern Utah. He filled a mission in England. He was called as an assistant to the Council of the Twelve in April 1941. He returned to Europe as president of the European Missions following World War II.



The Presiding

Bishopric's

Page



Senior Members

HOPES AND FEARS

MOTIVATE SENIOR MEMBERS

There are various oppositions that tend to keep senior members of the Aaronic Priesthood from being active in the Church. Group advisers should tactfully apply strong motivating forces to override these oppositions.

The two general emotional forces that move people to action are hope for reward and fear of punishment. The Lord assures us that the law of compensation is at work in the world.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D & C 130:18-21.)

It is thus apparent that we can't be cheated. We will be rewarded for obedience, and suffering will invariably follow our transgressions. This law of compensation brought to the conscious attention of senior members, will be a great stimulus in helping them to be active in the Church.

Group advisers who make their assigned group members aware of the rich rewards and blessings that result from obedience to gospel principles, and the void and sorrow that come from disobedience will reach their objectives. The work of group advisers is to reveal to men their desires and how to obtain them; and their fears and how to escape them.

MORE VISITS TO WARDS NEEDED BY STAKE COMMITTEE

In a recent survey, we were alarmed to learn that 43.02 percent of stake committees for Aaronic Priesthood Under 21 averaged fewer than one visit a ward a month. In some instances, the average indicated that wards were being neglected as long as six months.

We respectfully urge stake committees not visiting, on an average, each ward each month, to review this part of their assigned responsibilities and to take immediate action to bring their stakes up to at least the minimum number of visits recommended.

Bishoprics and their ward leaders need this assistance from the stake committee and the program suffers when they are denied such help.

LOOKING IN ON A QUORUM ADVISER

A young deacon had been urged by his quorum adviser to attend Sacrament meeting as one of the requirements for the individual Aaronic Priesthood award. The advice was presented in a very effective manner. But there was a puzzled look on the deacon's face.

When the lecture was ended, the deacon inquired of his quorum adviser, "If you had to attend Sacrament meeting 75 percent of the time as I do, would you qualify for the award?"

The deacon had rarely seen his quorum adviser in Sacrament meeting.

For each young man who asks such a question, there may be scores who merely wonder. Quorum advisers will find that the right example in leadership is infinitely more effective than words alone.

STUDY GUIDE FOR WARD TEACHERS
SEPTEMBER 1958

Perpetuating the Purpose of the Home

Home is the abode of man. It is of divine origin and is, therefore, a sacred institution. The home has long been recognized as the foundation of community and nation. Through the facilities of the home all the virtues of a noble society are preserved. The human race is perpetuated; the foundations of character are laid; industry is promoted; wealth is accumulated; art is cultivated; and religion is maintained. Home training is the factor that determines the future of most men. In homes where high ideals are maintained, parents and not teachers lay the foundation of character, the principles of thrift, and faith in God in the hearts of their children.

Present civilization is a product of the home, the school, and the Church. Of these three agencies the home is by far the most important. McCulloch in his book, "Home the Savior of Civilization," has this to say, "Of all the factors that enter into the environment of a child, or of anyone else for that matter, the home is by far the most powerful, so much so, that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of the home, whether good or evil, that he is absolutely helpless to resist them." A definite responsibility rests upon parents to provide the influences of the ideal home.

From the time this Church was organized, home building has been one of its major objectives. The home according to our belief, if properly established, is a permanent institution that will endure throughout the eternities. Evil forces are at work undermining and threatening to weaken the sanctuary of the home. If the training a child should receive in the home is neglected, the Church and the school can in no way compensate for the loss. Parents should endeavor to live in compliance with the divine admonition,

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C. 68:28.)

If parents are to achieve this goal successfully, the following are some of the fundamentals that should receive attention in training of children in the home: (1) implant in their hearts faith in God; (2) constantly emphasize the necessity for living on a high moral plane, thus safeguarding virtue and chastity; (3) train them to be obedient and law abiding; (4) emphasize honesty in dealing with their fellow men; (5) instil in them a desire to accept responsibility in

the home by having them share in the everyday tasks of the home; (6) teach them to be industrious and to avoid indolence; and, (7) educate them in the principles of thrift and frugality.

INTRODUCTION OF STUDY GUIDE
FOR OCTOBER 1958

"Be Slow to Anger"

Aaronic Priesthood Under 21

THE CALLING OF THE
"QUORUM ADVISER"

In the Aaronic Priesthood program for young men 12 to 21 years of age we have "quorum advisers" to teach priesthood lessons and to look out for quorum members needing attention—these leaders are not called "teachers" in this program. We have often been asked why such officers are called "quorum advisers" instead of "teachers."

The answer is obvious: if we had nothing in mind for such a person besides the teaching of a quorum lesson each week, we would call him the quorum "teacher." However, teaching the lesson, while important, is far from being the whole responsibility of such appointee.

The "quorum adviser" is expected to advise with and counsel each member of his quorum as personal needs arise: He is expected to visit with each quorum member in the home, meet his parents and other members of the family: He is expected to be a "big brother" to each quorum member, ever solicitous of his temporal and spiritual welfare, helping him to guard his habits, to think correctly, to behave properly: He is to share in the youthful problems of young men and assist in their solutions: He is to teach, counsel, advise, visit, observe, understand, and love each young man under his direction: He is to spend most of his leadership time in the "second mile;" beyond expediency, beyond a lesson period each week, as far beyond average needs of the individual as personal needs may require.

This is the work of a "quorum adviser"; these are some of the reasons why he is called a "quorum adviser" instead of being called a "teacher."

We do not minimize the importance of the "teacher." We simply prefer to call the second-mile teacher a "quorum adviser" to emphasize the overview of his responsibilities and leadership opportunities.

The "Me" Stage

(Continued)

by W. Cleon Skousen
Chief of Police, Salt Lake City

The Facts of Life

Most new parents assume that when Junior gets to be an adolescent they will have a nice long talk with him about the facts of life. They feel comfortable in the thought that this task is still a long way off. This will account for the apoplectic reaction of a friend of ours who was recently in the process of shaving when his bright little four-year-old came walking into the bathroom and said, "Daddy, how do we get babies?" Our friend said it was a good thing he wasn't shaving with a straight edge. He looked down into the innocent little upturned face and said, "Oh, no, Son. Not so soon!"

But our doctor tells us this is all very normal. He says that between three and six, children have a genuine sexual awakening, and it involves both physical and emotional responses. It is the age when they become very curious about themselves, about the opposite sex, and eventually, about babies. Hence the doctor suggests four rules:

1. Be very matter-of-fact about it.
2. Do not tell too much and do not excite more curiosity with provocative answers.
3. Use accurate scientific terminology when referring to physical processes.
4. Give the child the feeling that you will be glad to discuss this subject with him whenever he has a question.

Many good books are available for parents which suggest ways and means of explaining this important part of life. All the authorities agree that the simple, direct approach is best.

When a four-year-old asks "where babies come from," it is simple curiosity requiring a simple explanation, "Babies? Oh, they come from their mothers."

"But how do mothers grow babies?"

"They grow them in a special place which God made for growing babies. It is a warm, pleasant place not far from the mother's heart."

Many months later he will want to know how the baby got into this special place, and he is usually satisfied when he is told that the baby grows from a tiny cell that was part of the mother already. He may return in a few more months to ask, "But how is the baby born?" Unless he is seven or eight, it is usually best to simply say that a special passage is provided when it is time for the baby to be born. However, older children respond to a chart or illustration in the family "doctor book" showing the marvelous mechanics of human birth.

Somewhere along the line there will be questions about the place of the father. The fact that the baby will not start to grow until the mother and father share their love with each other is usually sufficient in the beginning. Later on a youngster can begin to appreciate the naturalness of marital relations as the "highest expression of love between a mother and father." Once more the family doctor book will be helpful, but terminology should be scientific rather than colloquial, and the entire matter should be treated in a very casual, matter-of-fact way. This is certainly the time to stress the sacredness of the human body and to emphasize the necessity of showing respect and love for that future sweetheart whom Junior will someday marry by keeping himself circumspect and not sharing himself with anyone until after his marriage.

With a little forethought, all of these problems can be handled in a delicate but highly satisfactory manner for all concerned.

Portrait of a Five-Year Old

By the time Junior is five he has usually discovered that he doesn't have to fight his parents in order to



get their love and attention. Therefore he levels off considerably. Once more the tide begins to ebb. He may still suck his thumb occasionally (when he is under tension or lonely), and he might even wet the bed sometimes. But his appetite should be picking up considerably and his tendency to get up in the



night and wander around the house will usually disappear.

This is a good time to assure Junior that he is an important part of the family. He especially likes to go out with his parents, engage in a lot of rough and tumble play, and every so often receive a good dose of TLC (tender loving care). He likes to curl up in his mother's lap as if he were a tiny baby. Usually it will not last long, and when he has had enough, he will scoot away with a newly won sense of independence which in this case means he feels a warm sense of security and self-confidence.

The Criminal Psychopath

In some homes a real tragedy occurs at this stage through reckless and unsympathetic treatment of a youngster. A harassed parent may express by word or action that Junior is a nuisance. If a child ever gets the idea that he is disliked or unwanted, there can be serious trouble ahead for his parents, himself, and the entire community. This is the foundation for the so-called "rejected personality."

A rejected person goes through life trying to retaliate by getting even. The vast majority of the criminal population in our jails and prisons are individuals of this type who have normal brains and bodies but who are at odds with the world. They fight life and therefore become their own worst enemies. Psychologically they are highly susceptible to "escape devices" like alcoholism and narcotic addiction. They are called criminal psychopaths.

Under careful psychoanalysis most of them can trace their soured, curdled personalities to a period in early childhood when they somehow got the idea that they had been completely rejected. If this had been quickly corrected, such people may have never had to go through life as twisted, tormented, and deformed personalities.

The needs of a child during the "Me" stage are therefore much more important than many have assumed. Neglect or mistreatment at this age may lay the foundation for sixty-five years of existence as a human misfit with its trailing sorrows of drunkenness, divorce, dissoluteness, and crime.

Developing a Philosophy of Discipline

Having emphasized the necessity for love and affection, let us now say a word about discipline. Discipline and love are teammates. Either one without the other is a monstrosity. If there has been any one single weakness in the structure of American society which stands out above all others, it is our failure to apply sound principles of discipline. This is particularly true in the social structure of the American family.

Recently a prominent judge began to ask why it was that many European countries had very little juvenile delinquency. In those countries poverty is rampant, the standard of living low, contagion for crime is everywhere, yet the families are able to hold their children in check.

The judge came to the conclusion that the magic element which had made this possible was authority in the family. Therefore, he wrote, "Let's put father back at the head of the home." This doesn't mean that the father becomes a dictator — it simply makes

him the president of the firm. In harmony with this basic idea other principles necessarily apply:

1. Reasonable standards of conduct are laid down and agreed upon.

2. Firm and *consistent* enforcement of these standards is made the rule.

3. Within the framework of these disciplinary boundaries copious quantities of affection and love abound.

Now, the question arises, how do we keep the activities of the family within the boundaries we have set up? Experience teaches us that love alone will do it ninety percent of the time. But what about the other ten percent? That is where we strike a cultural vacuum. For more than two generations we have promoted the idea that love should also be the cure for those who smash down the barriers of the family or of society. Authorities are beginning to feel that this is where we made our mistake. Obviously something is wrong when the American juvenile crime rate is skyrocketing to a level which is setting a world record. Authorities are beginning to ask parents to recognize that *discipline means restraint*—gentle restraint where possible, firm restraint where necessary. For nearly two generations this has been missing from our way of life and society is beginning to pay a terrible toll.

Keeping this in mind, let us take a look at a child in the "Me" stage. It will be recalled that during the "Age of No Reason"—from one to three, the doctor said we should try to rock along with Junior and help him establish his self-confidence. However, when we reach the "Me" stage the doctor says reasonable standards of conduct should begin to be set up. This seems fine until our four-year-old suddenly decides to smash them down. Now let us turn to a competent psychologist for help. He will probably come forth with a few simple rules of *applied discipline*:

1. Be sure the rule is reasonable for a child of that age.

2. Be sure he understands it and realizes there is a penalty for deliberate violations.

3. Make one or two allowances for a possible lapse of memory but caution him concerning the future.

4. If another violation occurs shortly thereafter, *always* apply the expected discipline.

What about Spankings?

The next question is whether or not family discipline should include an old-fashioned spanking once in a while. More and more parents are beginning to find that it has remarkable therapeutic qualities. If it is used, here are some suggestions:

1. Reserve it for exceptionally serious situations.

2. Be sure the child knows why the punishment is being given.

3. Be sure it is applied where Mother Nature seems to have intended it.

4. Get your own emotions under control so the spanking is not harsh or abusive.

It is suggested that discipline *not* include pinching or slapping where a deserved spanking releases tensions, pinching or slapping increases them.

The Five-Year-Old Profile

Before leaving our five-year-old let us summarize a few final facts. Physically, he is poised. He is very attached to his mother and seldom leaves home to visit the surrounding neighborhood as he liked to do at four-and-one-half. He is aware of so many new things that he has nightmares about animals or "bad men." Even in the daytime he says he is afraid something might happen to his mama. He may get a lot of comfort from a doll or stuffed animal. Even though he is still in the "Me" stage, he makes a very special effort to be a "good" boy and please his mother. His willingness to try and get along makes this a good time to start kindergarten. Usually it is a smooth adjustment.

Portrait of a Six-Year-Old

Now that we are accustomed to the tidal pattern of human development, we know six should be another period of dynamics. It is! In fact, this period of growth resembles the month of March—it comes in like a lamb and goes out like a lion. The transition from five is smooth, but then we begin to see some rather swift changes. Junior loses his milk teeth, and the first permanent molars pop in. His body chemistry changes. It leaves him rather frail for awhile and very susceptible to infectious diseases. In matters of behavior he seems under compulsion to go to extremes. He is a crybaby—but sometimes will burst out laughing in the middle of a good cry. In a contest or game he always has to win. He is a poor loser and becomes very quarrelsome under any kind of social pressure. He tries on and lays aside many moods. He lives in such a world of extremes that he constantly demonstrates that human beings are "a bundle of opposites"—hope and fear, joy and pain, selfishness and altruism, helpfulness and laziness.

The six-year-old is easily frightened. He has many imaginary fears and little tolerance for "horror" movies or bizarre stories. In order to go to sleep he may have to have a flashlight under his pillow or have his door left open so he can see the light from the hall.

Since Junior will be in the first grade this year, we can expect some problems in deportment. He may be one of those who is *(Continued on page 613)*

Perpetuating the Purpose of the Home

(Continued) than children of past generations. Only studied and serious effort can keep the frayed line of family communication from breaking. It is not that parents may not be conscientious and good, but their drive to communicate this goodness and personal integrity to their children may be lost in the competitive struggle for their children's attention.

Parents who work and who are preoccupied with social and business activities are at a critical disadvantage in this communication challenge. It can become tempting to take the "easier path" and to procrastinate the family responsibilities. The weary decision that "I can wait until tomorrow" may be fatal. Tomorrow will come and go and with it could come and go the ties to children.

Family responsibilities begin with parents. These responsibilities cannot be shifted to the school or to the Church. Parents must assume their

task as if it were theirs alone, as if there were no substantial agency to help them. With that viewpoint parents can take nothing for granted, and whatever is added outside the home adds that much more to the virtues and love taught in the family circle.

Home building and homemaking are important to the growth of parents as well as children. When parents are with their children, they are usually at their best. In a parent's desire to be an example, he grows accordingly. Then love expands out of the kindnesses and understanding that such a relationship cultivates. Children help parents, and parents help children in their mutual development. It is a divine cycle. As parents love them more, children respond to that love and store up in the well of their characters the ideals that will guide them as parents in their future homes.

In other words, if parents set the pattern in their own homes, it becomes a pattern that can be perpetuated in the homes of their children. In this way children will learn the techniques and ideals of

good family life and grow up feeling that the home is a sanctuary of strength and love, and the purpose of the home will be perpetuated from generation to generation. Our examples today are the roots of tomorrow's homes.

The home depends upon the Church and the priesthood for survival as an eternal institution. The marriage covenant for time and all eternity is solemnized through and by the Holy Priesthood. To be eligible for this eternal relationship parents and children must prove themselves worthy by keeping all the commandments. The home, the Church, and the quorums of the priesthood are a unit in providing the ways and means for exaltation in the celestial kingdom. The perpetuity of the home and the family comes as a result of clean living, honorable conduct before God and man, a demonstration of faith in the true and living God and in the restored gospel of Jesus Christ, and by observing all the laws and ordinances pertaining to the plan of life and salvation. There is no other way.

Your Question

(Continued) it could not be passed. It was this great gulf that our Savior bridged when he went to the spirits in prison. President Joseph F. Smith's vision of the redemption of the dead is in perfect harmony with this parable. Christ did not go to the imprisoned wicked spirits. He declared his message to those who were worthy. Then he organized his forces and commissioned his faithful servants to cross the gulf and take the message to those who sat in darkness.

There is further light thrown on this question in the vision given to Enoch when the Lord appeared to him.

"Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

"But behold, their sin shall be upon the heads of their fathers; Satan shall be their father, and misery

shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

"But behold, these which thine eyes are upon shall perish in the floods; and behold, I will *shut them up; a prison have I prepared for them.*

"And that [i.e. Christ] which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment."

FOR EVERY CHILD

by Grace V. Watkins

For every child, abundant bread,
A bowl of milk, a clean white bed,
Deep roots within a well-loved
place,

The comfort of a listening face,
And every twilight time, the fair
And cleansing holiness of prayer.

A Truly Good Teacher

(Continued) ture. Neither the teacher nor the student may designate its exact outcome or anticipate its importance. The teacher motivates and energizes the mental capacity, challenges the curiosity, teaches self-confidence and love of truth. He may not know where it will lead, but he knows it is not in vain if he has inspired one of God's children.

The inspiring story of the Good Samaritan was given by Jesus in answer to a lawyer's question, "And who is my neighbour?" (Luke 10:29.) As people have pondered the answer for 1900 years, some constructive ideas have been impressed into their minds. An appropriate story illustrates and clarifies ideas in a way that sometimes makes them even more valuable than the actual experience itself. Helpful thoughts must first be clear, and then they can be stamped deeper and deeper into our minds to become more effective in their influence.

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To keep learning . . .

Richard L. Evans



Last week we cited this quoted sentence: "The grand essentials to happiness in this life are something to do, something to love, and something to hope for."¹ And today we should like to add to it another element: something to learn. We are not living a static life, as suggested by this sentence from an unknown source: "If you were graduated yesterday, and have learned nothing today, you will be uneducated tomorrow."² In looking at learning, past and present, it is sobering to consider how much change there has been; how few textbooks, for example, from which we were once taught, have since survived, especially in technical subjects. Sometimes young people lose faith, or become confused, because of some theory or supposed finding, and later learn that what they lost their faith for has since been abandoned or modified by further findings — and so they lost their faith for little real reason. We all have to keep learning. "We shall never see the time when we shall not need to be taught . . ."³ Adults have to keep learning long after they have left school. All people in all professions have to keep learning or they will soon find themselves far behind. And anyone who, at commencement, thinks because he has a label, because he has acquired credits and credentials, he can now relax and wait for things to come his way, has thought what simply isn't so. Commencement means being about to begin and to prove that what he has learned can help him be profitable and productive, not forgetting the great investment that parents and others have in him, and not forgetting also to pay some part of his debt to the past. Smugness in learning, conceit in learning, is never becoming to anyone. We must constantly keep a mind open to truth, a simple faith, and humility. Within a framework of standards, of principles, of keeping the commandments, we need to keep a flexibility in our lives for the continued revealing of truth, for the further finding of facts. ". . . Something to do, something to love, something to hope for"¹ and something always to learn. "We shall never see the time when we shall not need to be taught."³

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 1, 1958, Copyright 1958.

(See page 619 for footnotes.)

LAW ON THE LAND

by Elinor Lennen

Men test the wind judicially that first
Had tested stamens of flesh and mind:
Drouth for their fields, and for their bodies, thirst—
But, unconvinced, they search again to find
Oasis in the desert of their days.
Can silver torrents come from skies of brass?
Hope is the final law the will obeys
After all earlier dominions pass.

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Adventure in Mexico

(Continued) us. We were forced to squint our eyes to a slit to escape going snowblind.

As we struggled higher, we found it impossible to proceed straight up the mountainside, as an avalanche had swept all footholds away. Perched like ants on an ice cream cone, we began to follow a diagonal zig zag course and managed to make headway. By now, it seemed as if we had been climbing for half the day and night. My muscles knotted, aching, and my legs seemed encased in buckets of cement.

Our advance was discouragingly slow, and as we inched upward, I realized why the climbing season was restricted between October 1 and January 1. During October, November and December, "Popo's" mantle of ice is enveloped in a thick layer of soft snow, providing safe footing; but in March, the snow has packed into a brittle crust which is easily broken. Every step we took caused chunks of ice to crumble. One slip from this level would be calamitous, with nothing to halt a plummeting body.

Juarez told me of a tragic climbing accident which had occurred the previous year, where one of his closest friends had become faint from the altitude and had fallen from halfway up on the ice blanket. He tumbled and rolled all the way down the mountainside. When the rest of the party reached him at the bottom, there wasn't a whole bone in his body. The buffeting had literally pounded him to a pulp! With this story fresh in my mind, I proceeded with utmost caution.

By now the cold was almost unbearable, and it was torture to breathe the air. My face and hands were numb and stiff, and I was forced to restore feeling to them by placing my hands under my armpits from time to time, then massaging my face with my warmed hands.

Intermittently as the winds abated, we reveled in the rising sun's spasmic warmth. The contrast of vivid sky and dazzling snow was breath-taking but unfortunately I was too spent to appreciate it completely. Try as I could, it seemed impossible to quench my thirsty lungs; and I fatigued myself further by gulping in massive droughts of rarefied oxygen, to no avail.

At last when we were within four or five hundred feet of the crater, I felt a sudden burst of enthusiasm. I set forth with renewed effort and even passed Juarez in my zeal. These last few hundred feet proved to be the most arduous of all. We would take a few steps and then hang over our ice axes panting. It

was impossible to sit at this altitude because of the extreme inclination of the ice. Struggling on, we were finally rewarded when we heaved our bodies over the rim of the volcano. We lay gasping for several minutes before we had energy to survey our surroundings. It was amazingly warm within the

Marriage—and the simple doing of duty

Richard L. Evans



We have talked not infrequently before of what goes into the making of a marriage: of love and loyalty, of trust and confidence, of patience and faith, of character and encouragement, of kindness and consideration, and of the importance of common convictions, common background and belief — and of the desirability of marriage, its advantages, benefits, and blessings: the family, the sense of belonging, the solid and satisfying association. With all of this as background, it would seem that we should also say some few things most sincerely concerning the doing of just plain duty. Duty isn't a word that is always quite comfortable or convenient. But the free and easy making of marriages, and the free and easy undoing of them by divorce, suggest, for the sake of all concerned — for children, country, community, for family and friends — for ourselves and for our eternal future (and for self-respect as well as for a quiet conscience) — that we *should* say some things concerning the simple doing of duty. Contracts aren't always convenient. Commitments of any kind aren't always convenient, including covenants, debts, obligations or honor. But if easily we were to shed our obligations and contracts and commitments, it would seem that nothing much could be counted on. Marriage is a commitment of all that we are, of ourselves, our family, our future — a commitment wonderfully well worth it when there are understanding and kindness and character and consideration, and oneness of purpose and harmony of background and belief. But when it becomes a tug-of-war, a cold war, a thing of pulling apart, all concerned had better sincerely examine themselves and look to see what will save it — for the commitment of marriage includes sacred covenants and solemn obligations to ourselves, to society, to children, to family, and to the everlasting future. And any shallow or insubstantial reasons for failure to keep sacred covenants and contracts and commandments might not seem very solid or satisfying when we face the Judge and Father of us all. Happiness is not a thing of self, or of self-willed selfishness, or of mere pleasure, or personal convenience, or passing preference, but is a by-product of doing what we ought to do — and of being what we ought to be. And aside from all the other essentials, every marriage needs the simple, sincere doing of duty, for stability, for respect, and for happiness at home.

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crater itself; and even though the frigid wind raged all around the mouth of the volcano, we soon were thawed out. It was like entering a sheltered Shangri-La from the cold outside world.

Finally, with immense effort, I stood up and glanced about. My first impression was that I had suddenly been transported to Dante's *Inferno*. My head whirled and throbbed, and I saw everything in a dizzy haze. In this condition it was not hard for me to imagine I was in the infernal regions so vividly depicted in Dante's immortal poem. The rugged sides of the crater glistened with yellow, sulphurous icrustations intermingled with outcroppings of black volcanic slag, in vivid contrast to the sparkling white patches of snow. Great fissures in the sloping crater emitted pungent sulphur fumes. Other vents spewed forth mists which swirled around the gaping pit, creating a thousand weird shadows and variegated colors. At the bottom lay a mysterious miniature pond of bright green water which bubbled and steamed in constant effervescence.

I clambered a few yards down the crater to pick up some unusual volcanic specimens. As I did so, my head began to swim from inhaling the acrid vapors. I quickly snatched up a handful of the colorful rock and returned to where Juarez was setting out some cold *tortillas* for our lunch. My body craved rest and oxygen much more than food, but I sat beside him anyway and began to munch on the corn meal cakes. He related some interesting traditions about "Popo." He told me that the first known individual to scale the volcano was one of Cortez's captains, who performed the feat despite the warnings of the natives. They had reportedly informed him that no mortal could climb the mountain and survive, but undaunted by such ominous admonitions, the heroic captain successfully completed the ascent and reported to his leader.

He described the great masses of brimstone in the crater, with the result that Cortez is supposed to have forced hundreds of Indians to labor in accumulating a supply of sulphur for gunpowder. The work

was so rigorous that many natives died, and the rest suffered damage to their hearts and bodies from exposure and strain. After this episode, "Popo" was not scaled for more than three hundred years, so far as is known, until Mexico was freed from Spain in 1827.

As Juarez talked, the ground trembled and rumbled underneath us, and I realized "Popo" was far from extinct. There have been ten major eruptions since the time of Cortez, and the eleventh is long overdue. I couldn't help feeling apprehensive when a shower of rocks slid from the wall of the crater and splashed into the tiny emerald lake.

After taking one last look at our bewitching surroundings, Juarez and I took deep breaths and began the long downward trek. It was a ticklish business descending the ice cap, and we moved cautiously. Once we had negotiated the slick, icy crust and reached the ash line, our progress was swift and even fun. I found that I could make tremendous leaps downward, and when I struck, it was much like skiing, with the



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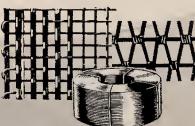
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same exhilaration. Glissading along in this manner, we reached the base in a surprisingly rapid descent.

The sun was high in the heavens when we returned to the little shack from which we had set out.

We basked in the warm sun, soaking up energy and heat. My one thought now was how to return to Mexico City almost fifty miles away; so after indulging in several minutes of luxurious repose, we started hiking to the dirt highway. Coming upon the road, we followed it downward until we reached a brick and cement monument erected to the memory of Cortez and his band of adventurers. It was at this spot that the Spanish explorer first glimpsed the city he had come to conquer.

Hours later, having returned part way on a bucking pile of logs in a '29 Ford truck, and the rest of the distance in a truck full of people and assorted barn yard animals, I joined my anxious parents, but not before stopping at a local restaurant to shake my clothes free of dust and wash the thick layer of grime from my hands and face. I weighed myself on the way to our hotel and discovered that I had paid more than just fifty pesos to see my dream of climbing "Popo" come true, namely, eight pounds of airoirdupois. Still, it was small enough sacrifice for such a wonderfully unique adventure. And climbing the 17,800 foot volcano will remain in my mind as one of the outstanding events of my life.

SOLACE

by O. L. Abbott

My cup of bitterness has passed,
I've drained the gall of bitter loss,
I've shared a little, in my way,
His agony upon the Cross;
And though my days are long and
black

Now that my loved-one's gone from
me,

I know that I shall never lack,
Christ's loving hand will comfort me;
And while I never shall forget
The loss of one who's part of me,
That Tender Hand will guide my
steps

To peace and true serenity.

"He gave me a good mother . . ."

Richard L. Evans

A grateful daughter had this to say concerning her once famous father: "He transmitted to me a sound heredity on his own side, and he gave me a good mother."¹ And then she added: "A young man was once asked . . . why he did not . . . marry a certain very beautiful but rather frivolous girl. . . . Is she a person whom you would pick out to entrust with the bringing up of your children?" he said. When his questioners conceded this was not so, he added, "Well, I do not choose to entrust her with the bringing up of mine."² There are many good gifts that fathers give: their experience, their advice, their love and loyalty, their providing, their companionship, their character, their patience, their strength, their good name, even their discipline when needed, and their example. But scarcely could they give a greater gift than these two that affect so fully the family—so fully the everlasting future: ". . . a sound heredity on his own side, and . . . a good mother."³ Now to you who are moving toward marriage, and its sobering decisions: In marriage we do choose the parents of our children, and this in itself without any other consideration, is an awesome and sobering decision: the name, the heritage of our children, now and ever after. Surely this is not something that should be decided on the fulness of the moon, or on the mood of the moment. To quote the phrases of a lovely and long-living song, it is "not for just an hour, not for just a day, not for just a year, but always"—² not for just an evening, not for just a summer season, but day after day, month after month, year after year, into the farthest reaches of the future. Marriage means the making of a living, providing a home, keeping a house, cooking tens of thousands of times, doing tens of thousands of routine daily duties, in sickness, in sorrow, in health and happiness, in discouragement and success. And because fathers and mothers and family and home are so everlastingly important, we cannot in wisdom make such decisions superficially and shortsightedly, nor in good conscience fail to take into account the parents we choose for our children, and the character and companionship of those we love and live with, "not for just an hour, not for just a day, not for just a year, but always."² "He transmitted to me a sound heredity on his own side, and he gave me a good mother."³

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 15, 1958. Copyright 1958.

See page 619 for footnotes.

THE MEASURING OF MOMENTS

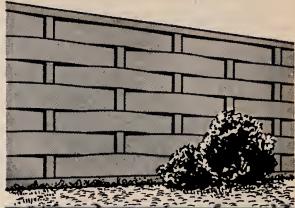
by Eunice J. Miles

Today was the future of yesterday,
And the myriad days out of sight;
Tomorrow may mean the endless years
Or the end of a sleepless night.
Today is the peak of eternity
For him who can think and plan,
And making the moments count today
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SAY THE GOOD WORD

Oscar A. Kirkham. *Deseret Book Company, Salt Lake City.* 1958. 273 pages \$3.50.

Few people have captured audiences of people as has Oscar A. Kirkham, as President Marion D. Hanks states in his foreword to the book. In addition to a compelling personality, "Oscar" also made use of the concrete in his talks, which, together with his dramatic presentation made him second to none in his ability to command the attention of listeners.

Many of the stories and incidents which he used with such telling force are included in this volume. *Say the Good Word*, in which the reader can almost feel the excitement of "Oscar's" presence. From the note in his father's diary to an excerpt from his diary which closes the book, there is much of challenge and help which will prove valuable to the speaker or writer or reader.

Divided into the three great activities of his life: all pertaining to building the gospel of Jesus Christ, Youth of the Noble Birthright, "On My Honor," Send Forth Thy Spirit, and the last part Dreams do Come True, which shows the way President Kirkham moved to his dreams. The book will stir its readers.—M. C. J.

ROUTE FROM

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A reproduction with the steel engravings and the quaint century-old printing, this book becomes a curiosity in 1958—and what a delightful curiosity! From the map of Utah in the front of the book right through to the Appendix, this vol-

ume will help recreate in the minds and hearts of the reader the time when the Emigrating Fund was functioning and the emigrants from England were beginning their long trip to "gather with the Saints."

—M. C. J.

WHY I AM A MORMON

Wallace F. Bennett. *Thomas Nelson & Sons, New York.* 1958. 256 pages. \$2.75.

In *Why I Am a Mormon* Elder Bennett comes to the conclusion that he became a Mormon because his parents were Mormons, and also because as he grew older he found the way of life of the Latter-day Saints good and completely satisfying.

In 24 chapters the author analyzes the Mormon faith and his own acceptance and attempt to live according to that faith. Eighth in a series dealing with the faiths of people in these United States this book takes its place alongside other challenging works: *Why I Am a Methodist* by Roy L. Smith, *Why I Am a Lutheran* by Victor E. Beck, *Why I Am a Presbyterian* by Park Hays Hiller, *Why I Am a Baptist* by Louis D. Newton, *Why I Am a Disciple of Christ* by Hampton Adams, *Why I Am an Episcopalian* by John McGill & Krumm, and *Why I Am a Jew* by David de Sola Pool.

Latter-day Saints will find *Why I Am a Mormon* challenging reading.

—M. C. J.

THAT YE MIGHT HAVE JOY

Bryant S. Hinckley. *Bookcraft, Salt Lake City, Utah.* 1958. 132 pages. \$1.50.

A companion volume to Elder Hinckley's earlier volume, *Not by Bread Alone*, *That Ye Might Have Joy* continues the same basic, sound philosophy that was found in the earlier book. Elder Hinckley's wide experience in leadership in the Church has pointed out to him the needs of young and old. In his writings he has indicated the ways all should live to bring the greatest and longest lasting happiness. Such titles to his succinct articles as *Ideals are Real*, *The Highest Help*, *Trust to Every Trust*, *Great Sayings*, *Creed of an Optimist*, *Eternal Riches*, *Forgiveness*, *Meeting Frustrations*, *Steadfastness of Purpose*, to name only a few, indicate the variety and the stimulation that lie in this volume.

Bryant S. Hinckley has long inspired, with his editorials and his addresses. These pertinent writings are an added contribution from this gifted man.—M. C. J.

JOSEPH SMITH BEGINS HIS WORK

Including the 1830 Edition of the Book of Mormon reproduced from uncut sheets. Edited by Wilford C. Wood. 1958. \$5.95.

This reproduction of the first edition of the Book of Mormon will provide much interesting reading and study by members of the Church.—M. C. J.

The "Me" Stage

(Continued) bossy, who kicks, bites, quarrels, calls names, pushes, pulls hair, scratches, and fights. On the other hand, if he is a backward six-year-old and is terrorized by his more aggressive classmates it is important to protect him from deep emotional scars. When he is around eight, it will be easier for him to stick up for his rights.

At five Junior was usually mama's boy. Now he seeks favorable attention from his father, too. He likes to go with him in the car, to the store, or on an errand. As a rule he flatly refuses to do any task by himself, but he will often work like a Trojan if his father is helping. A six-year-old is very dependent upon adult guidance and adult discipline. He is at loose ends with himself, and disciplines enforced by his parents or the school make him feel it is an orderly world. When he is in bad moods, he seems constantly underfoot. We become very conscious of his presence. That is why we will miss him so much when he suddenly flies the coop as a seven-year-old and moves up into the next stage. Before we know it Junior will have passed into a completely new cycle of growth.

Our next article will deal with "The Hot and Cold Period." This will include the critical years from seven to twelve.

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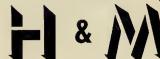
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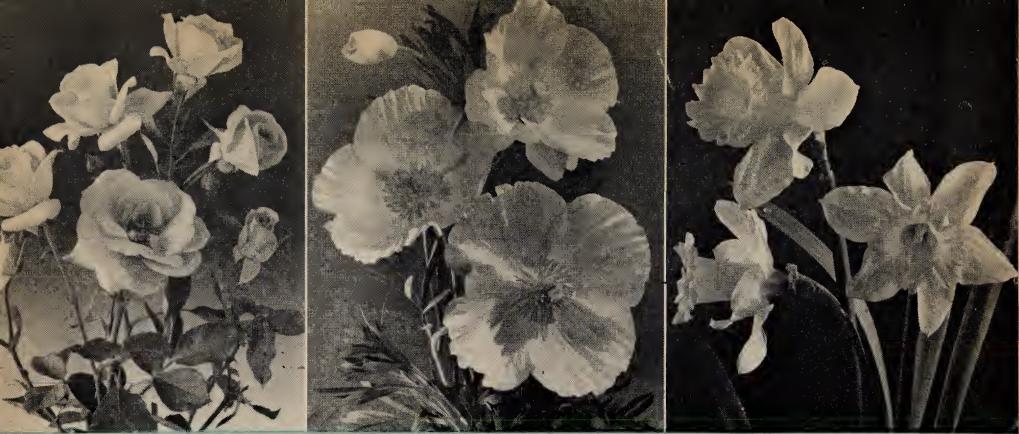
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Beauty and Charm with cut flowers

by Lucille Goodyear

Today's Family
Eileen Gibbons, Editor

Flowers in a home should do two things: add to the beauty of the home and express the personality of its mistress.

Because ultra modern arrangements are out of harmony with homes that are filled with antiques, the wise housewife takes stock of her home, the type of decor, and the color scheme before executing a floral arrangement. The size of the room is another thing to consider, as floral arrangements that are too large tend to make a small room appear even smaller.

Careful thought must be given to the spot where the flowers are to be placed. If they are to be placed on a small table, keep both container and arrangement small. For an occasional table arrangement, remember, if there is something to look at beyond the flowers, such as a window, mirror, or picture on the wall . . . don't cover it up . . . keep your arrangement low and wide.

Follow one color scheme throughout the house to achieve the greatest amount of beauty and good taste in your arrangements. Keep the style of your containers in complete harmony with decor of the room. That is to say, a cute animal or a comical container has no place in a formally furnished living room, this type would be more fitting in the kitchen, or a child's room.

With the use of floral arrangements it is possible to establish a mood. When house guests are expected, your flowers should express quiet warmth and welcome. (Lilacs, stock, delphinium, and snapdragon are but a few that can be used for such occasions.) On the other hand, for a gay party, they can be lively with vivid color, dramatic and suggesting movement. (Here one could use bird of paradise, exotic parrot tulips, day lily, hybrid lily, as well as



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the different types of iris.) For a formal tea, or luncheon, a more delicate arrangement in colors that complement the table linen, or specific table setting, is in keeping with the formal theme. (Roses, carnations, asters, or lilies of the valley or other delicate blooms may be used for such occasions.)

In choosing colors for your arrangements, keep in mind the color wheel, with red, green, yellow, and blue as the primary colors. Complimentary colors are the opposites . . . and the analogous colors are shades and blendings. A good combination is a primary color, blended with nearby shades, and heightened by a flower or two of the complimentary color. (Example: deep blue iris, blended with pale toned blue iris, set off by a bloom, or two of yellow, or near green iris.)

To add interest and foundation of color to your arrangements, try using a cutting of greenery from some blooming, or non-blooming shrub in your garden. In the use of a cutting in bloom, take care that the color really complements the main theme of your arrangement. (Mock orange, forsythia, and rhododendron are some that can be used successfully.)

Lovely arrangements are formed



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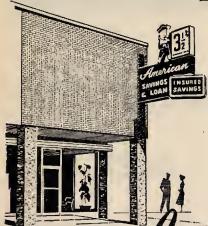
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by using flowers at progressive stages of bloom, such as a full bloom, a partially opened bud, and the bud itself. (Roses lend themselves wonderfully to this type of arrangement.) This not only adds interest but also lends a living element to your arrangement, and makes a long-lasting arrangement.

Cut and arrange your flowers in the cool of the day for more lasting freshness. Do not place cut flowers in or near a draft or in the direct sun. The containers must be filled with fresh water and changed often if the flowers are to remain lovely.

The use of needlepoint holders, the weighted type, are especially helpful in arranging top-heavy bloom such as irises, peonies, exhibition mums, and some types of lilies. They are also helpful when placing flowers in a symmetrical formation. One can also use crumpled chicken mesh placed in the bottom of a tall container to keep long stemmed blooms from drooping and flopping about in a careless manner.

The ways one can beautify a home or a room with floral arrangements are many. By following these simple suggestions, and using a dash of imagination and ingenuity, one can easily add a great deal of charm and color to the decor of one's home.

Household Helps

Payment for Household Helps used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Add cottage cheese to eggs that are to be scrambled. The flavor and texture is delightful and fewer eggs are needed.—S. H., Hinckley, Utah

To clean dusty paper flowers quickly, put them stems up in a paper bag containing a few handfuls of table salt. Shake the bag, holding onto the stems. The flowers get a thorough cleaning.—Mrs. M. S., Los Angeles, California

Cook stewed prunes in sweetened pineapple juice for a surprise flavor. The prunes will be plump and delicious.—A. A., Salt Lake City, Utah

Instead of throwing away pea pods, wash them and cook them in soup, then remove before serving. They add heaps of flavor.—Mrs. A. M., Ogilvie, Minnesota

“Sunday wouldn’t be Sunday without the Calls”

“We can’t manage family meetings!”

“I can’t hold a Church job and rear young children, too!”

“I’d love to go to Sunday School with the children, but how can I? By the time they’re ready—I’m exhausted!”

Valid complaints from the LDS mother? Perhaps. They are common, and good answers to them are elusive. But now and then we run into a family who seem to be unbothered by these problems—in spite of many obstacles usually called up as excuses—and it sets us to wondering. Maybe we could try a little harder.

Such a family are the Evan Calls of Afton, Wyoming, a Mormon community in beautiful Star Valley. This valley has its share of loyal—and large—Church families, among whom the Calls are typical. Evan and Bessie and their fourteen children (twelve since the two oldest, Jennie and Kayland, married recently) hold regular home evenings; Bessie teaches in the MIA, having worked in the Church auxiliaries ever since her marriage; and come Sundays the whole family go to meetings together. Sometimes Dad is missing,

when his high council appointments call him elsewhere, but churchgoing is always a family activity, and folk say Sunday wouldn’t seem like Sunday in the Afton First Ward without the row of neatly groomed Call children who regularly attend with their parents.

The Call home evenings deserve detailed mention. Unless the daughters who take piano lessons can accompany a song, it isn’t sung. Scripture is read, along with thoughts and stories from *The Improvement Era*, *The Children’s Friend*, and other Church publications. If any of the family faces talks or other ward assignments, he is given help. Housework and chores (the Calls live on a ranch) are divided. Individual achievements are noted. It is decided what time the youngsters should be in from a party, and which coming events will be attended. Each youngster has a chance to bring up his own problems for family discussion if he wishes.

Some home evenings are made special by a birthday or by the participation of Grandmother and Grandfather, who are often invited so that the children may have the advantage of their friendship, coun-

Left to right and around: Bessie Warren Call, holding Ruth, Father Evan holding Grace, Warren, Jennie, Jill, Annie, Ralph, Wynn, Dee, Kayland, Louise, Don, Ben, Lenna.



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sel, and stories. In the summertime, outside the Calls go for bonfire gatherings in the meadow or up by the ranch spring. So that all would have the fun of outdoor life, last spring the whole family camped for three days on a far side of the ranch.

Refreshments, of course, are a favorite part of the family hour, and especially so here because almost everything is homemade and homegrown that goes into Bessie's ice cream and cake, banana cream pie, punch and cookies, doughnuts and apple cider, or hot chocolate and toasted cheese sandwiches.

For several years now, the Call youngsters have occupied seven or eight seats on the school bus. One morning as the bus waited before their mountain home while they filed on, a new student on the bus asked in amazement, "How many families live in that house?"

The answer is easy. One! For indeed, if they were not, if each did not consider himself "his brothers' keeper," their remarkable accomplishments would not be possible.

Melchizedek Priesthood

(Continued) spirituality so that acceptance of a Church assignment will be forthcoming.

Obviously there are many ramifications to these procedures. But alert quorum presidents who are seeking ways to magnify their callings will be able to get the inspiration to know what to do in individual cases.

If we magnify our callings in the priesthood, there is every reason to believe that many of our Father's less active and diligent children will be returned to the security of the quorum fold and — what is of surpassing personal interest to us — we shall through activity and personal righteousness keep the covenant which assures us of eternal life hereafter.

DESERT SCENE

by William Allen Ward

Out on the desert naked
Buttes stand like Indian warriors
of old . . .

Out there it seems, one can wash
His face with a thundercloud
And dry his hands with the
Dry night wind.

These Times

(Continued) state of all. Alaska with 586,400 square miles is more than double the size of Texas with its 267,339 square miles. The governor of Alaska expects that 50 years from now Alaska will have a population of 30,000,000. Alaska is rich in strategic metals such as antimony, chromite, copper, iron, lead, mercury, tungsten, nickel, and others. It also has oil, vast timber resources and a climate not dissimilar from the Dakotas, Montana, and the Pacific Northwest—if you make discounts for more sunlight in the summer and a great deal of darkness in the winter months!

The forty-ninth state represents a great new frontier. The influences of successive frontiers on American development has always been tremendous. Here is a new land, with challenges of hardship, of new opportunity for those who may be distressed or discouraged in other areas. The forty-ninth state symbolizes the open road to opportunity. Welcome, Alaska!

FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Questions

¹D&C 124:37-38.
²Discourses, p. 378, 1925 ed.
³Ibid., 42:6-8.
⁴Ibid., 61:1-2.
⁵Luke 4:2.
⁶Ibid., 16:19-26.
⁷Moses 7:36-39. Italics author's.

The Spoken Word

To keep learning . . .

¹Accredited to Addison, original source not known.
²Author unknown.
³Brigham Young, *Journal of Discourses*, 10: 221 (1863).

"He gave me a good mother . . ."

¹Alice Stone Blackwell, *What I Owe to My Father* (To Henry B. Blackwell.)
²Always, Irm Berlin.

ART AND PHOTO CREDITS:

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He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—Epicurus

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Try this easy
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Juicy, moist and tender HAMBURGERS

(Makes 4 to 6 servings)



1½ pounds ground beef
1½ teaspoons salt
1½ teaspoon pepper
½ cup undiluted Morning Milk
Lightly mix all ingredients in mixing bowl. Divide meat mixture into six equal parts. Shape gently into patties. Place on grill or in folding wire broiler. Cook over glowing coals 4 to 5 minutes on each side, or until done as desired.

BARBECUE BURGERS

While grilling hamburgers, brush several times with spicy Barbecue Sauce made from recipe found in free recipe folder at your grocer's Morning Milk display.

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A Light to all the world

*An account of the
MIA Conference held
June 13-15, 1958*

by Albert L. Zobell, Jr.
Research Editor



Junior Cleaners distributed programs on Temple Square Friday morning. Left to right: Sue Burnett, Ruth Ann Shaw, Barbara Huber, Berdeen Horman.

From the prayer meeting early Friday morning, June 13, where the general superintendencies and the general presidency of the Mutual Improvement Associations met with members of their general boards in humble supplication, to the end of the last meeting on Sunday, June 15, there was but one word to describe the fifty-ninth annual conference of the Young Men's and Young Women's Mutual Improvement Associations. And that word was *inspiring*.

Actually the conference, which was more than a year in preparation, had begun Thursday, June 12, with an all-day YWMIA camp institute, a drama workshop, a music workshop, a banquet-program for Master M Men and Golden Gleaners, and rehearsals for the festivals.

Then between 8:00 and 9:10 a.m., on the south side of the Salt Lake Temple on Temple Square, the general superintendencies and general presidency with their boards formed a reception line, greeting an estimated three thousand who had come to conference. The reception line was flag-lined with the colors of MIA—gold and green—and a breeze kept those colors flying.

At 9:30 a.m., following the reception, the first session of the conference began in the well-filled Tabernacle. Here was the first youth chorus of many which were to thrill the conference—this one from Orem, Orem West, and Sharon stakes.

At this session there were greetings by General President Bertha S. Reeder, newly appointed General Superintendent Joseph T. Bentley, and retiring General Superintendent Elbert R. Curtis.

The MIA theme for 1958-59 was announced as Matthew 5:16, and was presented in drama against a backdrop of the Anton Dorph painting of "Christ Blessing the Disciples." (See *The Improvement Era* March 1958 cover for painting.) "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." In commenting upon this theme later during the conference, Second Assistant Superintendent G. Carlos Smith charged each with the responsibility to see that the "light" we carried was the light of Christ, and not an optical illusion.

Dr. Arthur A. Schuck, chief Scout executive, Boy Scouts of America, was at the June conference and spoke several times. At this morning session he said: "I believe that the Boy Scout movement was ordained of God for a purpose, but only by our willingness to participate in it on a basis where we take the power of God and use scouting as an instrument for the saving of youth and their contributing to the world will we justify this movement having been given to the world. . . .

"It is true that one out of every four boys of our Cub Scout, Boy Scout, and the more difficult Explorer age, one out of every four in America is a member today. It is true that your great Church leads the way, and you have better than one out of every two boys of those ages participating in the program. . . ."

Taking a text from the Church hymn, "True to the Faith," Elder Mark E. Petersen of the Council of the Twelve and an adviser to the MIA, said: "As I think of the conflict of those two forces, the force of righteousness rolling forth eventually to fill the whole earth, and then the other force which is already making of the world, even of our great nation, America, a wicked and an adulterous generation, I ask myself, 'Shall the youth of Zion falter in defending truth and right?'

"In every great conflict the soldiers who survive are generally not those who are trained well for the offensive, but those who are trained well in self-defense, in self-preservation. The untrained, the raw recruits, they are the troops who never win the battle. The untrained are the ones who pile up the casual-

ties in a war. Very largely the answer to whether or not the youth of Zion will falter rests upon the kind of training given to the youth of Zion, and it comes right back to those who do the training. What kind of training job do you do? Do you qualify [youth] not only for the offensive in life, but do you also qualify them for self-preservation? . . ."

Friday afternoon featured the Magic Valley (Idaho) Mixed Chorus and the first Churchwide Mia Maid rose-tying ceremony. That meant that an average of sixty percent of the Mia Maid girls in the stakes had received their individual awards as to living the standards and activities of the Church. (Some stakes had reported over ninety percent.)

Friday evening, and twice Saturday evening in the Salt Lake Tabernacle the MIA arts festival



Above: Some three thousand conference visitors shook hands with the General Board executives and members of the General Board in the reception line, Friday morning on Temple Square, June 13. Below, left: Junior M-Men and Junior Gleaners "rolled into meeting" Saturday in this "Pleasant Ward" bus. Nonie Sorensen, group leader, and a former member of the board; Steven Bennion, Becky Summers, Steven Cook, Cail Purchase, Lynn Davidson, and Don Waterworth.

Below, right: Sisters Emily H. Bennett, Bertha S. Reeder, and LaRue Longden greet Sister Salome Sam Fong, age-group counselor from Honolulu Stake (third from left).





Friday evening's all-girl dance with other numbers of the dance festival presented Friday and Saturday thrilled audiences at the University of Utah stadium.



Dr. Arthur A. Schuck, Chief Scout Executive, Boy Scouts of America, one of the many visitors to the conference. He spoke at several of the meetings.

Camille Lamoreaux plays the harp and Elaine Rich the autoharp at the combined arts festival. The festival was given three times.

A 625-voice youth chorus from northern California sang Sunday afternoon and elsewhere; the Churchwide Maid Rose Tyng ceremony in the Tabernacle, Friday.



Praise Ye the Lord was presented. It depicted God's dealings with man, using music, drama, speech, and dance to bring to life these great moments in history.

Friday and Saturday evenings, in the University of Utah Stadium, near capacity audiences saw *The Great Builder*, this year's dance festival. More than six thousand young people danced in these performances.

• As one contemplates the magnitude of these festivals and realizes that the first rehearsal might be the dress rehearsal, one must surely conclude that the prayers, voiced and unvoiced, of thousands are surely heard in behalf of the MIA.

Saturday was a day of departmental work and meetings. About twenty locations throughout the city were used.

Sunday morning, again in the Tabernacle, the traditional meeting was held under the direction of the First Presidency. President J. Reuben Clark, Jr., presided and conducted. Here he reminded that at the April conference, General Superintendent Curtis had been released, together with his assistants, Elders A. Walter Stevenson and David S. King and the general board of the YMMIA, with the provision that these brethren would carry on until June conference. In April, Elder Bentley had been sustained as the new general superintendent and had later named his assistants, Elders Alvin R. Dyer and G. Carlos Smith, Jr. Now the new general board of the YMMIA was sustained. The Tabernacle Choir sang at this session.

Sunday afternoon in the Tabernacle, the presentation . . . *Ye Shall Prosper in the Land* was given under the direction of the speech department. Music was furnished by the MIA Youth Chorus of the Northern California stakes.

During the conference, President David O. McKay, recovering from eye surgery, sent a message which read, in part: "To the retiring superintendency . . . I extend congratulations and commendation! . . . They have been devoted, capable leaders, responsive to every call—true servants of the Lord! I also extend congratulations and commendation to the members of the board who have been associated with them.

"The general presidency and members of the general board of the Young Women's organization have made an outstanding record in enrolling, instructing, and guiding the young girls and women of the Church. We also express appreciation to them for the service they are rendering.

"To the new general superintendency and board of the Young Men's Mutual Improvement Association, we express our confidence and give our blessing.

"The road stretches far ahead with opportunities for good on either side. To all these opportunities,

may you be alert, and arouse your thousands of followers to the dignity of young manhood, the purity of young womanhood, and to loyalty to the restored Church of Jesus Christ of Latter-day Saints.

"May God's choicest blessings attend the Young Men's and Young Women's Mutual Improvement Associations in all their noble endeavors."

From the short address of President Clark:

"I was greatly pleased last night in seeing how modestly our sisters were dressed for that dance. I rejoiced in it, and I have thought, if I might put it crudely, straightforwardly—bare flesh is never in and of itself an art exhibit. Arsenic, taken in increasingly large doses, is no more poisonous to the body, the physical body, than eroticism is destructive following the same course, to the soul of man. In both death lurks. God give you the strength and the power to protect your virtue, that above all else seems now to be threatened . . ."

President Joseph Fielding Smith of the Council of the Twelve, advised at the YMMIA session Saturday:

"The Lord has called upon our bishops and others in the order of the priesthood to train the youth and bring them up in light and truth. You brethren who have been called in the Mutual Improvement organization likewise have the responsibility of doing your part, and I am grateful that you can do this part by precept and also by example."

Elder George Q. Morris of the Council of the Twelve, and a former general superintendent of MIA, speaking Sunday morning in the Tabernacle, said:

"I bear my humble witness that the Lord Jesus Christ has established this Church and is calling upon all men to repent and believe and become members of his Church and become his people, to be a light to the world, . . . We see, therefore, the sacredness of our holy calling with our youth, with our members, to bring to pass these glorious purposes and glorify our Father in heaven in all things."

Elder Richard L. Evans of the Council of the Twelve, speaking near the close of the conference, said: "Now as to you, the youth: This is a glorious generation. The Lord God has given us to understand that he held back choice spirits for this very day. He told Abraham that he was one of them. I have a conviction in my heart that many of this generation of youth were numbered among those choice ones so privileged. There is nothing in righteousness that you cannot accomplish. Do not worry about the future. Do not brood about it. You cannot live it all at once. Take it a day at a time and a step at a time. Prepare and live and meet the problems as they come, and as things have unfolded for your parents and your grandparents . . . so life will unfold for you. . . ."

The Last Word

Worry is like a rocking chair. It will give you something to do, but it won't get you anywhere.

God gives every bird its food, but he does not throw it into the nest.

The man who really wants to do something finds a way; the other kind finds an excuse.

"George," the tearful wife sniffed, "your mother insulted me today."

"She what? She's a thousand miles away!"

"But a letter came for you . . . and I opened it."

"What about the insult?"

"In the postscript, she wrote: 'Agnes, don't forget to give this to George.'"

There is no smaller package than a man wholly wrapped up in himself.

—Facks "N" Figgers



Spare moments are the gold dust of time. Of all the portions of our life, the spare moments are the most fruitful in good or evil.—*Sunshine Magazine*

THOUGHT FOR THE MONTH . . .

"I won't" is a good-for-nothing.

"I can't" is a quitter.

"I don't know" is lazy.

"I might" is just waking up.

"I will try" is on his feet.

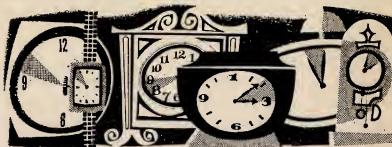
"I can" is on his way.

"I will" is at work.

"I did" is now the boss.

—Anonymous

A woman's promise to be on time carries a lot of wait.



George Santayana: Broad-mindedness is the result of flattening high-mindedness out.

About the time you get even with the Joneses, they refinance.

A friend, after several months of strenuous dieting, paid a surprise visit to her daughter's home. Her four-year-old grandson, after gleefully welcoming her, stepped back, wide-eyed, and asked hesitantly, "Granny, what did you do with all the rest of you?"

Voltaire: To forgive our enemies their virtues—that is a greater miracle.

The landlady of a resort boardinghouse made a point of asking her departing guests to write something in her visitor's book. She was very proud of the names and the sentiments inscribed there.

"But I can't understand," she confided to a friend, "what one sour-looking man wrote. People always smile when they read it."

"What is it?" queried the other.

The landlady replied: "He wrote only the words, 'Quoth the Raven,'"

NAVAJO WEAVER

by Maude Rubin

She weaves with the skill of an ancient race,
With the patience of growing wheat—
With the prism colors of sky and space
Where storm and sunshine meet.

Wool that warmed lambs in the cold spring wind,
Drenched with brief desert rain,
Was carded and spun till its strands were thinned
And bright as a pinto's mane.

She weaves with the color of sunset and air,
Of turquoise from desert mines,
With the gray of the cloud and the jagged flare
Of the lightning in her designs.

RAINBOW END

by Ivy Houtz Woolley

And then there came a day
When I, a passenger on God's great train,
Sped past the station by the name
Of Girlhood; there was no pain
In leaving that loved place. I bravely went
Into a sweeter land; and quite content
I rest amid the joys which are so dear
Because I found you waiting for me here.

ADVISORY BORED

by Jane Merchant

Some hardships I have boldly dared,
But it can still undo me
To note that friends have come prepared
To talk some sense into me.



No jam tastes like the kind you make yourself!

It's easy...thrifty...and no failures with **SURE-JELL** or **CERTO**



Recipe: perfect homemade peach jam! Peel, pit and crush 3 lbs. fully ripe peaches. Mix 4 cups prepared fruit in very large saucepan with 1 box Sure-Jell. (Or use liquid Certo—recipe on bottle.) Stir over high heat until mixture comes to hard boil.



Stir in 5 cups sugar at once. Bring to full rolling boil. Boil hard for 1 minute only, stirring constantly. This short boiling time means less juice boils away—so you get up to 50% higher yield, and the flavor comes through fresher—best you ever tasted!



Remove from heat, then alternately stir and skim off foam for five minutes. Ladle into glasses. (No paraffining with new-type jars.) Yield: 9 medium glasses, for mere pennies a glass! And you're *sure* of perfect results with powdered Sure-Jell or liquid Certo!



Your choice!
SURE-JELL
powdered natural fruit pectin

or CERTO

liquid natural fruit pectin

Pectin causes jelling.
Amounts of pectin in fruits vary.

No guessing with
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... in one low-cost policy.*

There's something for every member of the family at the fun-filled amusement park . . . offering wholesome do-it-together recreation.

There's also something for every member of the family in Beneficial's new all-in-one Family Package Plan. For example:

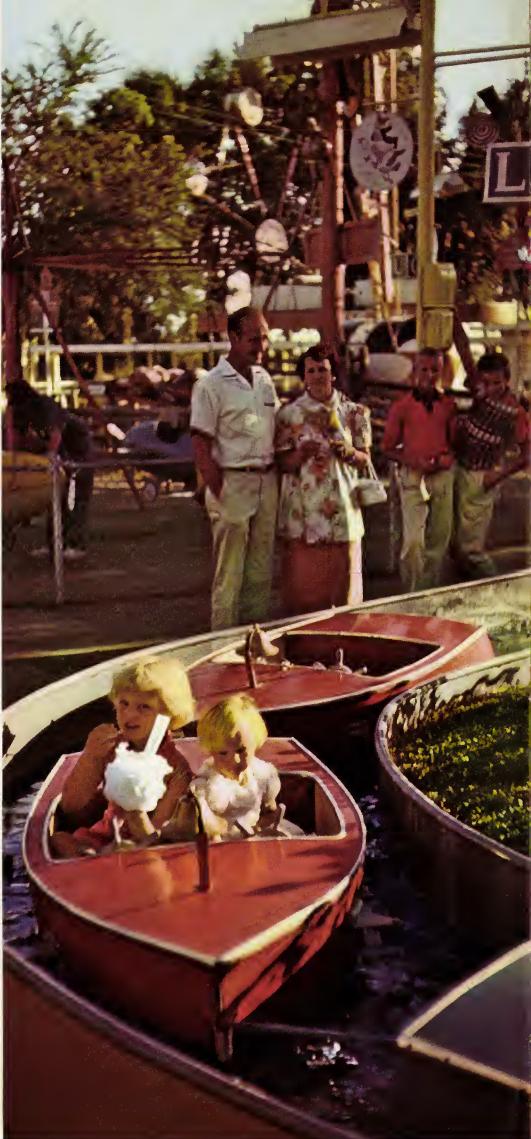
DAD, who needs the most life insurance, has \$5,000 **permanent** insurance per unit (2 units \$10,000; 3 units \$15,000). Accidental death pays double; if disabled, premiums are automatically paid. Builds generous cash and retirement values.

MOM has \$1250 insurance per unit, if she's Dad's age; more if younger, less if older.

CHILDREN are each insured for \$1,000 per unit until age 22 . . . and can then be converted to **permanent** insurance up to \$5,000 . . . without evidence of insurability. **New babies** are automatically insured for \$500 per unit from 15 days old to six months, and thereafter for \$1,000 per unit — **at no extra cost**.

This insurance program grows with your family — but the one low premium stays the same!

Ask your Beneficial man about this convenient all-in-one policy that protects your entire family — or mail the handy coupon below.



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Beneficial Building, Salt Lake City, Utah

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